Please Note!

WHILE the printing and mailing of WORLD CALL will remain in Indianapolis for several months, pending completion of mechanical arrangements in St. Louis, all correspondence should be addressed to the new office, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Missouri.

An Omission

BECAUSE of unavoidable delays in preparing some of the financial statements, the Comparative Statement of Receipts were omitted from August WORLD CALL. This statement will appear regularly in all subsequent issues of the magazine.

Our September Cover

LUTHERANS, BAPTISTS and others, as well as Disciples of Christ, have built or are proposing to build in Washington City, churches that will both house local congregations and represent their national fellowships. Up to date it is generally agreed that the handsomest of these buildings completed is the Mt. Vernon Place Methodist Church, South. Its very presence in the city testifies to the supreme value placed by its builders upon the things of the spirit, and challenge others to give like substantial and appropriate expression to the faith that is in them. Our dream, approved by the Cincinnati convention, is of a great National Church of Christ, whose home will cost half a million dollars, provided in equal parts by the people of the District of Columbia and by the brotherhood at large through the agency of Church Extension.

Change, Change, Change!

COINCIDENT with the removal of the office of WORLD CALL to St. Louis two important changes are taking place in the staff of the magazine.

Almost a year ago the Christian Woman's Board of Missions asked the Magazine Committee to allow Mrs. Effie L. Cunningham to return to its exclusive service, but was persuaded to withdraw its request. With the organization of the United Christian Missionary Society and its heavy and increasing draft upon the time and strength of Mrs. Atwater, it became imperative that Mrs. Cunningham be released from the magazine to share the burdens of the other office.

Mrs. Cunningham

It is not possible, nor is it necessary, to set forth adequately the high value of Mrs. Cunningham's service to WORLD CALL. The magazine itself is evidence of her faithfulness, self-effacement and rare good judgment as to what should be printed and how it should be presented. But for her vision of what the magazine should be and her insistence that the *Missionary Tidings* should be merged into the united magazine, it is probable that WORLD CALL as we know it never would have come into being. But for her modest readiness to serve without ruling, her own dreams for the magazine could not have been so fully realized.

It is the same spirit of consecrated service that causes her to turn now to another task that seems as imperative as this did two years ago, and she is the more readily reconciled to this change since her friend and co-laborer, Mrs. Esther Treudley Johnson, has

(Continued on Page 64)

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

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Missouri State Life Building,
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Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
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Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ

By Men and Millions Movement, Cincinnati and St. Louis

W. R. WARREN, *Editor*
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SPOKANE UNIVERSITY

George W. Muckley, Thirty Years Secretary of Church Extension

Under his Untiring, Far-seeing and Consecrated Leadership this Fund has Grown from $32,000 to $1,700,000 and the Number of Churches Aided from 64 to 2,102. "Always Abounding in the Work of the Lord!"

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

SEPTEMBER 1920

Home of the Church—Home of the Soul

PROTESTANTS are better than their talk with reference to their meeting house. In the heart of our hearts we know that it is far more than a mere meeting house. It is the home of the church, and that means the home of the soul.

By a common figure of speech we speak of the building as the church. And however plain, uncomfortable and inadequate it may be, and whatever may be the puritanism of our notions, we love our church house as the very house of God and the home of our souls.

As every family in heaven and on earth is named after the heavenly Father, and has its prototype in God's household of faith, so the church home is the prototype of our private homes. Where the church has never gone there is no home worthy of the name; where the church has failed the home is decadent.

Our modern life is in a state of transition. We have left the country, but have not yet learned to live in the city. In the country the normal thing was for each family to own its home. Most of us are not yet reconciled to the opposite order in the city. We want a home that we can call our own. We want a little plot of grass, a rose bush, a honeysuckle, a lilac, a bed of lilies of the valley. Rent-paying may be financially better than tax-paying, but we loathe it as a sort of serfdom, while we think we should take pride in paying taxes. The landlord's power to give us notice to vacate the place where we live hangs over us like a very sword of Damocles.

It is a great satisfaction to maintain the normal order in the church. If like David we dwell in a house of cedar, we rejoice to have the Lord's house even better. If like Jacob, we are strangers and pilgrims, we take all the more delight in having a permanent, beautiful and ample church home.

HOW vital and deep these feelings are is demonstrated in the erection of every church building that springs from the earth. There is nothing else to which so many people will give both money and labor, nor is there anything else to which they will give their time and substance in such sacrificial measure.

It is a rare church that has more than half of its members contributing regularly to its current support, but it is a common thing to see a congregation practically unanimous in helping to pay for its home. Scarcely any outside of actual members give to any other church fund, but nearly everybody in the community will help to build the church, if given a fair chance.

Building the church's home is such a fine spiritual exercise that it may be said truly that the best thing about the church is not the auditorium or the baptistery, not the organ or the parlor, not the prayer meeting room or the pulpit, but the building of the whole. To build a church home is such a fine thing indeed that, even if it should be burned the day after dedication, the congregation is better off than if it had never been built.

Would it not be well to devise some way of keeping the building, like the church itself, forever growing? There are distinct advantages in the way the Cathedral of St. John the Divine is being built in New York City, like the cathedrals of the old world that took decades and even generations for their growth. It is not altogether a calamity when we must build first only the basement, then the Sunday school rooms and then, several years later, the great assembly room. It takes cooperation, sacrifice, patience, hopefulness, to so build, and all of these are Christian virtues.

They have solved the problem in Kansas City by restoring the New Testament order of our church in the city, meeting in many houses. So scarcely a year passes without the whole church having the fellowship and inspiration and sacrifice of building a new church home. This is better than adding another chapel to a cathedral or another wing to a central church.

LET no one fear that we are going to put too much money into our church homes. We may spend it unwisely by employing poor architects or none, by building in the wrong place and too small, but never too much. Why shouldn't our churches surpass in beauty our banks, our stores, our hotels, our office buildings, our courthouses, our railroad stations, our theatres and our state capitols, as well as our private homes. It is we who supply the money for them all. And each in turn measures what we think of our money, our clothing, our food, our travel, our comfort, our souls. The world doesn't know what we are giving to missions or whether we attend prayer meeting, but it is compelled to look at our church home every hour that the sun or the street lights shine. Invariably it estimates us and our religion accordingly—and we do ourselves, as certainly as we never gain in self-respect by dressing in rags or misfits.

But fine and gracious and fruitful as is the building of the house in which we ourselves are to worship God, and in which our children and our neighbors and their children are to learn and to walk the way of Life, it is still better to help in the building of churches for others. That eliminates even spiritual selfishness and puts us into more definite fellowship with our Lord, who "loved the Church and gave Himself up for it." Best of all is it to help in the creation of the magic Church Extension fund that goes on forever, not building churches for indifferent people, but helping earnest souls to help themselves into church homes worthy of the Son of God.

SPOKANE UNIVERSITY

A New Home for the Russian Church

By KARL BORDERS

THE American Christian Missionary Society began work among the Russians of Chicago more than ten years ago in a rented store room on South Halsted street, where first Daniel Protoff, and a little while later Basil Keusseff, taught classes in English, preached and conducted Sunday school. From this location a move was made to another store room on Fourteenth street, just off Halsted, in the heart of the Russian and Jewish district of that time. Here Keusseff continued his work with great success until 1918 when he went into War Camp Community service and was followed by Constantine Jaroshevitch, who himself resigned after two years, hoping to return to Russia. By this time a congregation of about fifty had been gathered, and through a series of trials and vicissitudes had been welded into one of the strongest evangelical groups among the Russians in this country.

For several years a general community service was carried on at the Fourteenth Street Center, where Miss Bertha Merrill heroically labored with inadequate equipment and insufficient help until she was transferred to a larger field in New York.

The resignation of Jaroshevitch made it necessary to bring John Johnson from New York to the pastorate here, so that, with the coming of myself as director and general advisor at the beginning of this year, the work was under entirely new leadership and was facing the problem of wisely planning for an enlarged program.

My first task was, plainly, to make a thorough study of the entire Russian field in the city. The Interchurch Survey was on at the time, and for two months I devoted a large portion of my time to a field study of Russian life and activities in connection with this survey. I sought to know where and how they live; what they are thinking, planning and dreaming. I met their priests and physicians and newspaper men; their shopkeepers and laborers. I came to know radicals and conservatives, Bolshevists and Menshevists—and found that whatever their social or political bent, they need Christ and his gospel. I discovered, too, that to take this message will be no easy matter. There are ardent prejudices, creeds and counter creeds, hatreds and loves seething in the group in these troubled times that are not apparent to the casual observer. There must be practiced a measure of diplomacy and a degree of wisdom and patience as never before.

JOHN JOHNSON, Minister
Russian Church

It has long been apparent to those observing our work that adequate buildings with modern equipment are essential if we are to perform a task commensurate with the needs of the field and with the dignity of the brotherhood. Two primary considerations guide us in our plans: First of all the fact that by agreement with the Cooperative Council of City Missions, we have assumed the responsibility for the Protestant ministry to the Russian group, about 20,000 in number; and second, the fact that in whatever community we find ourselves, if we are truly Christian and truly American, we shall be confronted with the needs of ministering to the whole community. This means that we shall seek to locate in a community where there are large numbers of Russians and, at the same time where there is not already an adequate community service being rendered.

This problem is difficult enough in itself. But, upon further investigation it seemed to be most wise to separate the Russian church work, as such, entirely from the broader institutional features of the community service. The Russian, upon conversion, comes out of a state of superstition and sin and worldiness into a new life. His reaction is complete. He casts from him all that smacks of the world and its vanities as of the evil one, and finds his joy in singing psalms and spiritual songs, and talking about the Bible and his faith into the witching hours of the night. This is said in no spirit of levity. One who knows them cannot but respect profoundly their intense earnestness and their loyalty to their convictions.

The congregation, then, was established and needed a home. This was the first problem. And here enters the Board of Church Extension, the friend of homeless congregations. A year ago the funds had been appropriated and the deal practically closed for the purchase of property on Crystal street in the Northwest part of the city, which it was proposed to use for housing the congregation and undertaking a broad community program. Several members of the church with their families were already living in this community, where there are better houses, cleaner streets and altogether finer living conditions than those found near the old mission. As the stream of Russian immigration passes out of the receiving community in the Ghetto, much of it flows into this Polish and Jewish Northwest. Here are the Russian Orthodox churches, their press and their schools. The original deal for property could not be consummated, but this spring we discovered across the street from the buildings first considered a small Lutheran church used by a congregation of deaf mutes, and upon inquiry it proved that they were anxious to sell and seek a more favorable location for their work. Mr. Muckley came to Chicago and examined the property and after the due process of church business procedure it was purchased at a cost of sixteen thousand dollars. The new church is in excellent architectural taste and is entirely

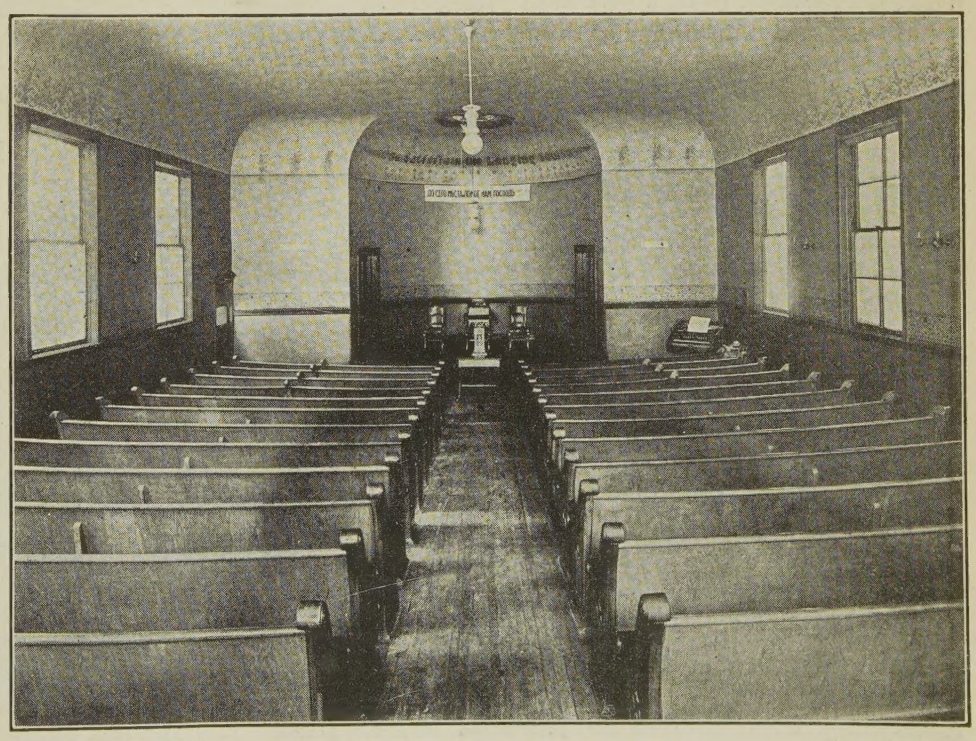
Russian Church and Mission Workers in Chicago

adequate for the growing needs of the congregation. The auditorium will comfortably seat two hundred and will accommodate fifty more. There is an excellent basement with a well appointed kitchen. All necessary equipment has now been provided by the congregation and they plan to meet frequently for dinners together, and for the promotion of the social life of the group.

The dedicatory service was held on Sunday, June 6. Early in the morning the basement was filled with the brethren and their friends who met for a service of prayer and breakfasted together. Then followed the regular morning service, dinner, together again, and the dedicatory service in the afternoon. This meeting was especially arranged as a Russian-American service. George W. Muckley of the Extension Board, Grant K. Lewis of the American Society and a delegation of ministers and members from our churches in the city were present. Mr. Muckley delivered the dedicatory sermon in his usual felicitous style, and after a brief message of congratulation from Mr. Lewis all of the visiting Americans were introduced and given the privilege of a word. The chairman of the official board of the church responded on behalf of the congregation with words of thanks and the assurance that this act of brotherliness and interest on the part of the American brethren will ever remain in their memories and that the story will go back even to Russia. There is no greater need in these troubled times than that men should come to know each other face to face. Before the spirit of frankness and friendliness and open diplomacy, the barriers of suspicion and misunderstanding crumble. It is our hope that this experience may be repeated and that an increasingly large number of Americans may interest themselves in this congregation and come to know them personally.

During the week that followed the meetings were continued. The pastor gave several interesting lectures and outside speakers representing a broad field of thought and activity were invited and spoke. These speakers included an Independent Russian Orthodox priest, a member of the editorial staff of the Russian paper, a reporter of the *Chicago Daily News* who represented that paper in Russia, and Dr. Willett, who presented the history and ideals of our movement in this country.

Since this auspicious opening the congregation has consistently increased in size and interest. A Sunday school has been opened which meets in the basement simultaneously with the church service. Here the children are instructed and entertained while their parents engage unhampered in the worship in the room above. Fifteen Russian children were present on the first Sunday. Every one of them will one day be an American citizen if they remain in this country, and the bent of their religious life is largely in our hands.

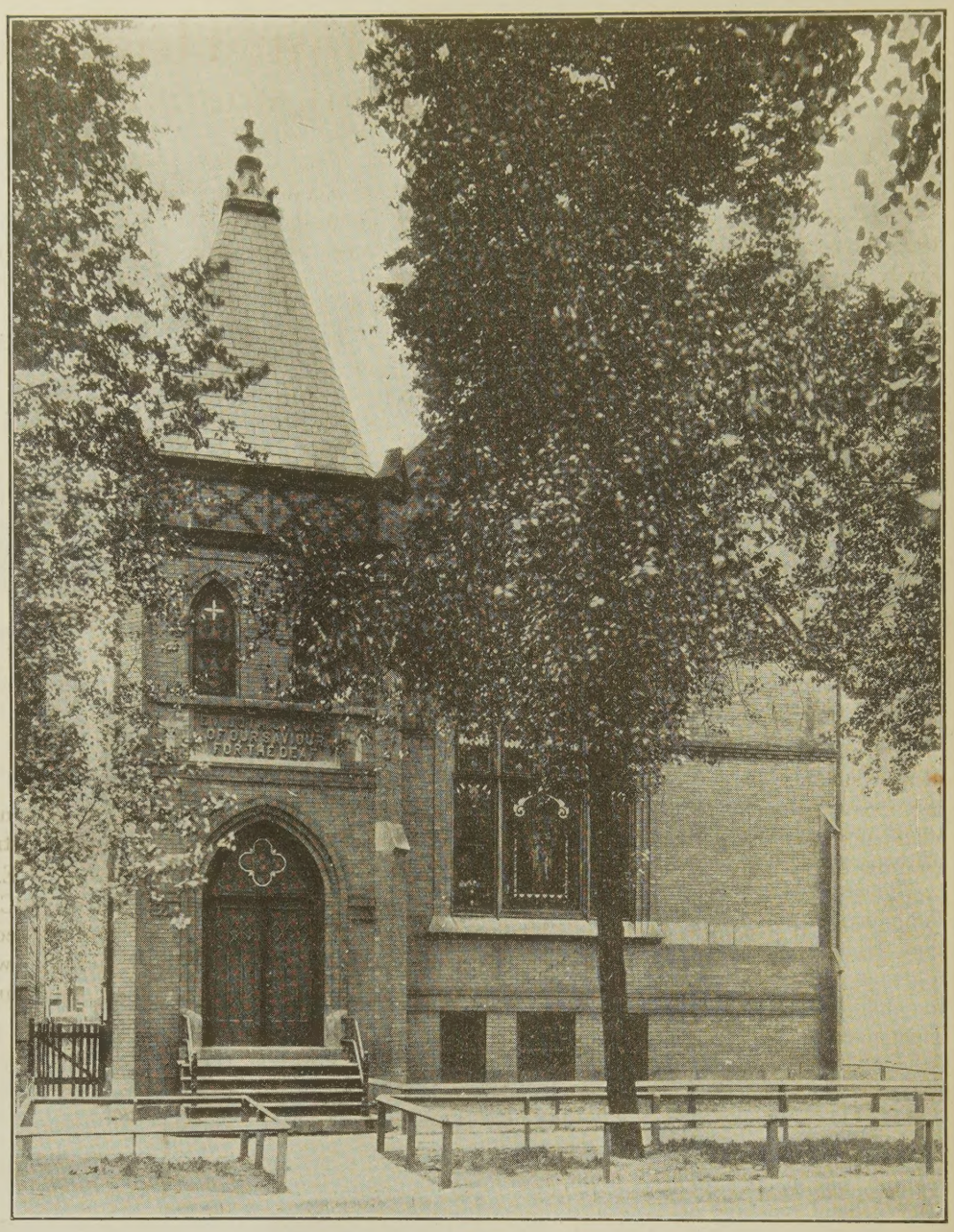


Interior View of the Russian Church

One other plan remains to be perfected before we are prepared to minister wholly to the Russian community. This is the establishment of a club house for the benefit of the great body of non-family Russian men. Funds have been appropriated by the Board of Church Extension for the purchase and equipment of such an institution and the American society has agreed to man it. It is planned that lodging may be provided for 30 or 40 men, and that an educational program and religious and inspirational meetings may be promoted for the benefit of the entire community. All the Russians who have been consulted feel that such an undertaking will be eminently successful and helpful. The educational features particularly, will appeal to the men at this time. It is rare to find a Russian who is not eager to study. Thirty-three per cent of them are illiterate in their own tongue and a very small percentage of them speak or read English.

The same building will also house our community work which, while beginning with the Russians, will minister without question of race to all who come. It is planned that a trained woman shall be put in direct charge of this department and a competent staff added as conditions demand.

Two primary elements are now provided for a significant contribution to the solution of the great religious problem of Chicago's foreign population by the Disciples—buildings and men. This is a new field for our people and trained workers are difficult to find. We must move slowly and cautionsly. We shall make mistakes. But our faces are set in the right direction. Our fundamental thesis is correct — that the foreigner above all things, whether he remains with us or returns to his homeland, needs Christ. The Russian newspaper man said he was sure that any social or economic system was destined to failure unless dominated by the spirit of the gospel.



The New Home of our Russian Work in Chicago

Reference has been made to the earnestness and religious zeal of the new Christians. A single example will suffice to illustrate their spiritual mettle, and to reveal potentialities of the Russian for religious life:

A few days ago the congregation, now happily worshipping in their new home, concluded that they were in need of a revival of spiritual power in order that they might be made more effective instruments for carrying the gospel to their brethren in the city. Quietly, and without ostentation, they agreed to meet at the church for a day of fasting and prayer. Strangers were not invited; it was not an advertising scheme. The men left their work and with their families came at six-thirty in the morning and remained until night without food, telling their experiences in the Christian life, confessing their sins one to another and communing with God in prayers of thanksgiving and supplication that they might be more greatly used in the service of the Kingdom.

One man related how before he had known the Master he had been a slave of drink and in one night had spent $250 in riotous living. Then had come conversion, complete, triumphant. He made a bonfire of his "idols," as he called them, his pipe, his cards, his evil books, and burned them to ashes; then to be certain, again burned the ashes, so that all the symbols of his life that was might be removed from him. And with these outward signs were burned his old passions. It was in reality a new man who told the story.

One observing these men and women would have seen no signs of great emotion. There was here and there a tear-stained face, and that was all, above the earnest tones of the speaker. But there was depth in the quiet earnestness and reality of it all that searched the heart and gave assurance that something of that greater purity and power for which they prayed had come upon them. Their prayers of thanksgiving included us who made it possible for them to worship in their beautiful "House of the Gospel." May it not be that we need the prayers of such as these in our behalf for other things?

Hang this picture in the mental gallery of Russians over opposite that one of the shaggy demon caressing a bomb.

The Emily E. Flinn Home for the Aged

By J. H. MOHORTER

ANOTHER member has been added to the National Benevolent Association's already large family. This new member is not exactly an infant, since it was born in August, 1905, and has lived a vigorous, useful life ever since. The Emily E. Flinn Home for Aged Women located at Marion, Indiana, was the outgrowth of the vision and work of the Twentieth Century Club of that city. The members of the club, not content with the somewhat stereotyped social and cultural activities of the average club for women, undertook to establish a home for the care of "needy, deserving and aged women," and declared it to be their purpose "to so surround the lives of their less fortunate sisters with the comforts and atmosphere of home life as to bring brightness and cheer into their sunset hours," and that this service should be rendered not as charity "but as a simple duty."

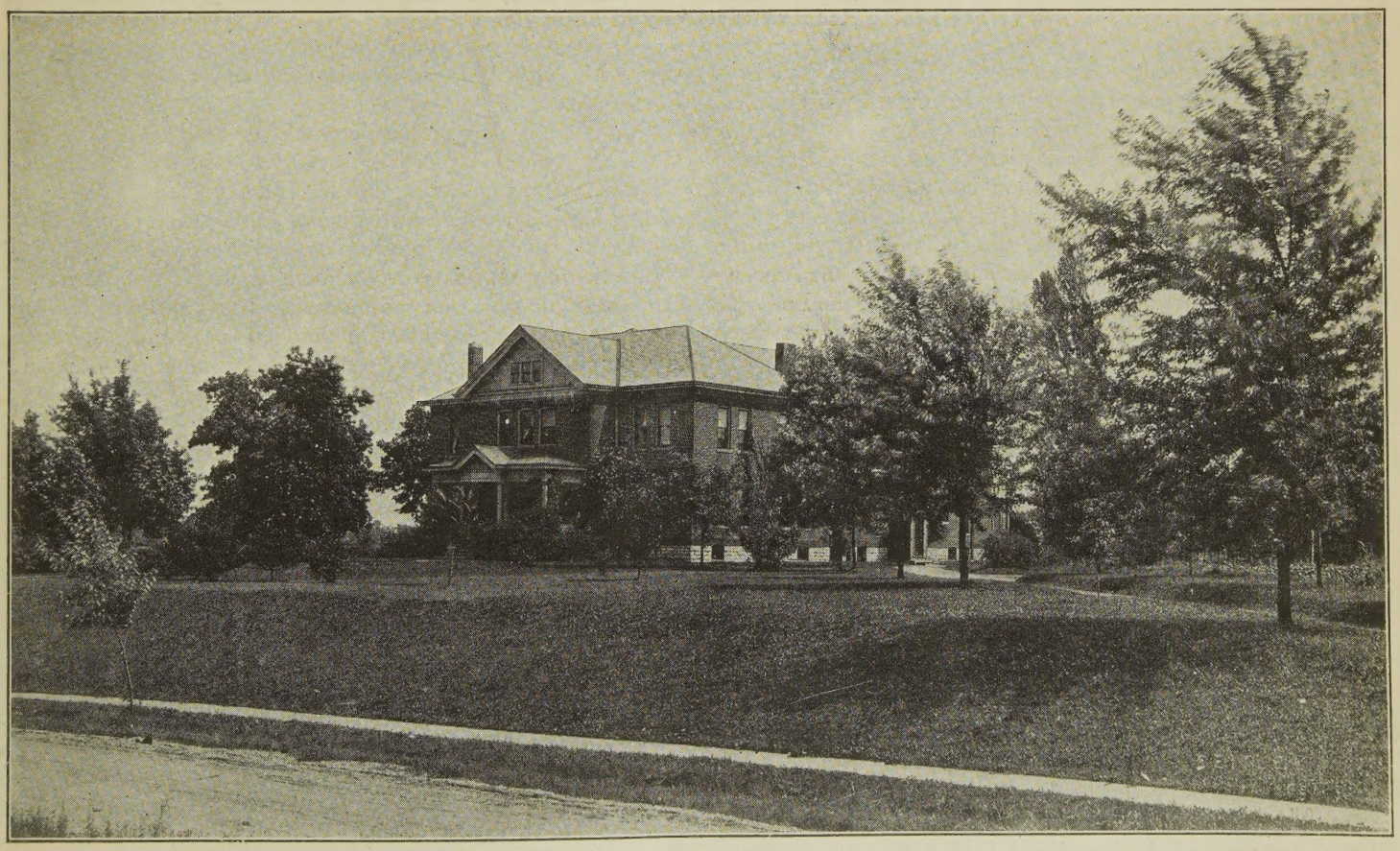
Fired by the enthusiasm born of such a lofty purpose, the women of the Twentieth Century Club soon enlisted others. First came the gift by Peter G. Flinn, a citizen of Marion, of a five-acre tract on one of the highest points in the city. Later Mr. Flinn made a second gift in memory of his deceased wife, Emily E. Flinn, whose name the home bears, of an amount almost sufficient to erect the present building. Challenged by the generosity of Mr. Flinn, other citizens of Marion and vicinity responded until sufficient funds were in hand for the completion of the building free of debt and for its furnishing.

The house is of brick construction, stone trimmed, with a slate roof. It sits in the midst of a beautiful lawn surrounded by fruit trees and a flourishing garden. It is modern in all its appointments. Each resident has her own room. The rooms are spacious. There is a large reception hall and a generous assembly room. The furnishings are abundant and well adapted to the service they are intended to render. Nothing has been overlooked that would contribute to the comfort and happiness of the dear old ladies who find a home within its protecting walls.

It was not long after it was opened on October 13, 1905, until every room was taken. As long as the members of the Twentieth Century Club who were actively interested in opening the home remained young and strong the home flourished. Its old people were comfortable and happy and its benefactors gratified and repaid in the consciousness that they were helping bear a portion of the world's burden of suffering.

The day came, however, when the ranks of those who had made possible the home in its beginning and its continuance for fifteen years were thinned. Some had gone to their heavenly home and others had gone to seek homes elsewhere. And the remaining members were no longer young. New members had failed to come into the club or if they had they failed to take the same interest in the home that the old members had taken. Gradually the support dropped off and rooms were empty while homeless aged women begged for admission. There was but one answer; there were no funds and there was no one of sufficient strength and interest to secure the funds.

About this time E. L. Day, the alert and active pastor of the First Christian Church of Marion, came to the rescue of the home and helped it out of a financial crisis. As a result the ladies who were in charge suggested to Mr. Day that he and his great church should assume full responsibility for



The Emily E. Flinn Home for Aged Women, Marion, Indiana

The Dining Room at the Emily E. Flinn Home

the home management. Realizing that the home had in a measure failed because its life depended upon a purely local organization, the church at Marion passed a resolution urging the National Benevolent Association to accept the proposed gift of the home. The Association hesitated because it had made no provision in the budget for such an increase in its annual expense account. Finally the Indiana brethren in the State Convention at Vincennes took action urging the Association in behalf of the people of Indiana to accept the Emily E. Flinn Home and to operate it as an interest of our great brotherhood.

On July 10, 1920 this beautiful property, valued from $35,000 to $50,000, was deeded outright to the National Benevolent Association without cost. The only condition imposed was that it should be operated as a Christian home for aged women. With this home comes the responsibility of caring for a dozen old ladies. The home has a capacity for twenty at least. As soon as the funds are in hand the home will be put in condition for capacity operation. This will increase its present family eight or ten. A number of aged disciples of Indiana are already on the waiting list. The anouncement of the opening of this home will send a thrill of joy through the hearts of a score or more of the finest souls in our Indiana brotherhood, souls that have long waited for a home under the sheltering care of their own brethren.

A new board of managers has been chosen from the two churches in Marion. E. L. Day is the chairman, Mrs. J. W. Stewart secretary of the board and J. H. LeFavour, the treasurer. Mr. Day has been made chairman of the Admission Committee.

This home is now the property of our brethren in Indiana. It will be operated for their service and in their name and answers a long felt need in the Hoosier state. We never dreamed that such a beautiful home as this would come to us as an outright gift. While this property has become ours for a "thank you" it has come without funds for maintenance. The Association operates on the budget plan. The support of this home was not included in this year's askings. We urge our brethren, therefore, to come to our rescue. We should have at least $5,000 between now and the first of October to make some minor improvements and put the home in first class condition, and for the immediate support of the family.

This home will need a generous supply of canned goods for the winter. It will need bedding. We sincerely hope that our brethren everywhere, especially those of Indiana, will send cash offerings to the Association at once for the benefit of the Emily E. Flinn Home at Marion, and that they will send liberal donations of food supplies directly to the home.

The brethren in every state will clasp hands with the brethren of Indiana in their common effort to make of this new home entrusted to us by the original donors a real haven of rest for weary saints.

Let it be burned into the minds of our church leaders that a church which cannot save its own children can never save the world.—*Spirit of Missions.*

The Appeal of the Child

AND the dear children, what shall we say on their behalf? They are their strongest apeal, their upturned faces and pleading eyes burn their cause into our minds and we open wide our arms to take them to our hearts. See them in our great cities, hear their cry on the streets at night. Shivering with cold and gaunt from hunger they are struggling with competition in the marts of trade while beneath the grind is a baby face. In our factories, mills, department stores and coal mines there is a child problem with which Christian benevolence must grapple; some may feel this is beyond our domain but I am persuaded that the distressed cry of a child from any portion of this land of ours entitles the church to enter there; yea, lays upon it the obligation. Within the child lies the hope of the world's future and the saving of the child means the saving of the world. Oh, shall we not consecrate ourselves and our wealth to the redemption of childhood? Putting a twinkle into the eye of a child and merry ring into his laugh is better than building libraries or endowing great institutions. Greater joy hath no man than this, that he lay down his life for a little child. If there is any loss comparable to the loss of faith in God, it is the child's loss of its mother; if there is any cry more pitiable than that of a lost soul, it is the bitter night cry of an orphan child. If there is any loneliness greater than that which Christ experienced in Gethsemane, it is the loneliness of the boy or girl who has no father and no mother.

L. J. MARSHALL.

It should be our habit of life on awaking each morning to yield ourselves completely to the service of Christ, and then to be continually guided and controlled and strengthened by His Spirit during all the hours of the day, whether in the home or in the church, in the office of in the mill.—*C. R. Erdman.*

Where the Credit Belongs

IT STRIKES us as being strangely inconsistent for a Christian man or woman to extend aid through a secular organization, for instance, a lodge. You say, "What difference does it make, so long as the suffering get the benefit? Is that not the main thing?" Yes, so far as they are temporarily concerned; the chief thing is to receive aid. When we are hungry the main thing, of course, is to obtain food, but some of us have a preference as to the manner in which it is to be obtained and the source from which it is to come. And this work of philanthropy has its effect on the giver as well as the receiver. Since the spirit of philanthropy is in the world because of Christ and his Church, it is only proper that credit for our philanthropic activities should be given to them. The first fraternity, the highest fraternity, the divinest fraternity, is the fraternity of love, the church of Jesus Christ. And for the members of that to aid each other in the name of some secular organization is a little like the children of the baker obtaining their bread from someone else. And with all of our efforts to serve each other in the highest needs of our natures as Christians, we should recognize the church as the almoner of all true charity. With fourteen homes under our National Benevolent Association through which to minister in mercy, members of our churches are without excuse. Our ministry should be in the name of Christ.

Our Father, we would live as Thy dear children, and show such characteristics and dispositions as shall cause men to glorify Thee. We fail in effort because we fail in vision. Grant that we may ever see Him who is the Fairest among ten thousand. Disperse all earthborn clouds, we pray Thee, and help us to follow on to know our Savior. For His sake. Amen.—*John Gardner.*

Residents of the Emily E. Flinn Home

Chinaswamy, Christian Cook

By EMMA RICHARDSON WHARTON

WHEN Chinaswamy came into our home as cook and house servant in the autumn of 1887 all my little worries and troubles incident to laboring with raw heathen cooks and their impenetrable ways, took wings and flew away. The problem of satisfactory and efficient domestic service was solved for me for more than twelve of the remaining years of my life in India, for Chinaswamy was not only our faithful cook and house servant, but also a devoted friend of the family and fellow Christian helper in the Lord.

When he came to us he was a young man of about twenty-two, with a sweet young wife and three little children, and both he and his wife were worshippers of the gods of the Telugu religion.

Within a year, however, they threw away their idols, and were both baptized into the Christian faith. When the first church of the India Christian mission was organized in Hurda, Chinaswamy and Tai were among the charter members, and from that day to this, like Zacharias and Elizabeth of old, they have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

They have had a large family. In this picture of them, their daughters and sons, daughters-in-law and sons-in-law and their grandchildren, Chinaswamy stands farthest to the right in the row of men standing and Tai is the farthest to the right in the row of women sitting. These, with the exception of four whom he does not designate, comprise their family members. I understand that all of his children are members of the Hurda church. Some of them are teachers in the mission schools and workers in different departments of mission work, some are training for service.

Chinaswamy himself had only a rudimentary education, enough to read the Bible in the native language and speak a little English; but he has seen to it that every one of his children has received as good an education as the mission schools in Hurda afford, and how proud he is to tell me that his youngest, his Benjamin, is receiving a college education to fit himself for the Master's work. To have supported, clothed and educated a family of such proportions on a cook's wages of rupees 12, or $4, per month seems a remarkable achievement, in the face of which the difficulties most of us encounter with the H. C. L. fade away into thin air! But I have no doubt but that with the principles of thrift and stewardship taught in those early days by the mission sahib to every new convert, Chinaswamy has not only done this but has also given regularly his tithe to the Lord's work, and laid away a little in the postal savings bank for his old age.

Those were wonderful days, when the India mission was young, and we were young, and every day was full of matters of absorbing interest and joyful service, and the young mission was growing strong, being fed on the "sincere milk of the Word." And the blessing of God was upon us in the home and in the work. They were the days of Miss Judson and Miss Robinson, and their wholehearted service, and of other big souled Indian workers, now gone to their reward. Those days also had their sorrows and trials, but they are very bright to look back upon.

Through all the ensuing years Chinaswamy has been serving the Hurda mission in the same humble capacity. By his steadfastness and perfect trustworthiness he has given them freedom and ease from domestic cares, to plan and work for the greater things of the kingdom. And when I think of him, and look upon this picture of his splendid family, I feel that this tribute is due him, that he should have a share in the credit of whatever success has been achieved. God bless him!

"I am with you always, even unto the end of the world.—Matthew 28:20.

Christian Mission, Hurda, India.
May 6, 1920.

My Dear Maim Sahib, and all dear ones:

We received your welcome letter, and noted all its contents. Received all the pictures, and we are very glad to see them. We are all giving many thanks for your kindness that you are always remembering us, and sending us letters and pictures, and best of all, that you are always praying for us. Really, it has been so many years since we have seen you, but since that time we are all daily praying for you.

Dear Maim Sahib, it was the will of our Almighty God that our dear Sahib may pass away from the world and rest there forever. But this I know very well that the name of our dear Sahib will never go away from Hurda though he is not here, but his good deeds are still before our faces. And I think his name will live here forever. We also hoped that our dear Sahib and all of you will live in India for many years but we are all very sorry that it was not fulfilled. And it would be a great happiness if you were here now in Hurda, and would have seen all my children and grandchildren and all of us.

Shahbai and his wife and family are not here in Hurda now. Since two or three years ago they were transferred to Mungeli in Bilaspur. And am very sorry to tell you about Bhaklibai. She is no more in the world. She died last year. I am sorry to tell you that only three or four old people are living in Hurda, and the rest of the men are working in different Christian stations. Gunpub and Sarubai are here, but nowadays Yakub Masib and his family are in Nowdha. He was in Damoh since many years, but this year he is transferred to Nowdha, Hamispur district.

Now I am again telling you about Mr. Jackson. He also died last year in Kirkyan, five stations from Hurda, but lived in Hurda. Mrs. H. L. Jackson was living in Kirkyan and preaching the gospel and giving medicine to the people. But on account of her health she went to England in this year in the month of January. Now, after recovering her health she will again come to India to serve the Lord in Kirkyan. She has got her own bungalow in Kirkyan. It is hoped that she will return in the month of November or December. She is giving a scholarship to my youngest son, Benjamin. He is reading in St. John's Christian Hostel, Agra. Mrs. Jackson giving all the expenses for him. You can see my youngest son in this picture (not reproduced) which I am sending you. He is standing with Mrs. Jackson, on the left of Mrs. Jackson. And my youngest daughter is sitting with Mrs. Jackson. Her name is Karunabai. She is teaching in the Mission Girls' school in Hurda. Another son is standing behind my daughter. He is younger than Karunabai.

Herewith I am sending you two pictures. One is of my whole family. Here you can see my children and grand-

children, but except four persons. There are all my family members, and I think you will not be able to recognize them all. These pictures are not as good as it may be, but still I am sending you. This whole group is taken in the time of Christmas and it is not so clear as your pictures. We are all very anxious to see the pictures of Lawrence and Paul. Thank God that he spared both of them to come back from the war.

Nowadays I am not living in mission compound, because Mr. Drummond exchanged bungalow and is living in Bara Bungalow, and he told me live with me in Bara Bungalows but I cannot get any suitable house there for my family. That is why I did not went there. Nowadays here was plague in Hurda, but now it is decreasing. All Christian brothers are well, keeping sound health.

And I already know that Mr. C. C. Drummond will come to America next year, and perhaps you, too, know about this. So this is my last year of working and I hope that I shall give up my work next year, and I hope that I won't work any longer. And you already know that Mrs. Drummond is in America now.

Dear Maim Sahib, I am very glad to let you know something about my house. In my house there is daily one small meeting of my children and grandchildren. They all meet to pray and sing a song in the evening time, and my son will read the Bible before them and explain the mystery about our Lord Jesus Christ's history. And whenever I coming from my work in the time of meeting, I always sit among them and pray for all of you. I am very glad now that in my house even a small child or grandchild is taught to write and to read Bible. All my family membership are living in Hurda, and you can see them in this picture. And I hope by the help of God all our family members remain faithful. And I am always believing our Lord Jesus Christ that He is our Master, and He is our Refuge in the time of trouble and of need. And this time I am also remembering the verse of Bible, "Believe on the Lord Jesus Christ and thou shalt be saved." And I also know that though we are poor, He is rich; though we are weak, He is strong; though we have nothing, He possesses all things. He suffered for us. He calls us to be conformed to Him in suffering. He conquered in His own person, and He will make each of His members more than conquerors in due season. In Him we have righteousness, peace and power. He can control all that we fear, so that our faith should be through the fire or through the water, neither the flood shall drown us, nor the flame kindle upon us, and ere long He will cut short our conflicts, and say come up hither.

Dear Maim Sahib, when I go to our church, and when my eyes go to that marble memory stone I remember with reverence our dear Sahib, and shall never forget his good works which is done in Hurda.

Mr. Samson Powar and his family and Sarubai are well and giving their salams and *pyar* (love) to all of you.

Now I am sending you these two pictures. In this picture you can see my ten grandchildren. Each daughter has got five children and they are all well.

Now may God give you comforts and protect you from every kind of danger and troubles. May God bless you and give you long life and prosperity. Now I thank you from the bottom of my heart for your favorable letter and pictures. Now lots of salams and *pyar* from my children and grandchildren and from all of us. Give our salams and *pyar* to dear Grace and her husband and to her children. Now the God of peace give you peace Himself always by all means. The Lord be with you all.

Salam and good wishes to you.

I am yours faithfully,

CHINASWAMY.

Everyone in this Group with the Exception of Four Persons is a Member of Chinaswamy's Family

Wildly Happy

By E. S. MUCKLEY

IN JULY, 1919, I went to the depot in Lebanon, Oregon, a little early for the train. I had been there but a few minutes when a large auto-truck pulled up to the station, loaded with some fifteen boys and their belongings done up in all sorts of packages. I mean their belongings were done up in all sorts of packages. And for that matter, the boys were done up in all sorts of packages too, for the Lord hasn't made any two boys quite alike.

Some of the packages were done up in wrapping paper—others in newspapers. Some were neatly done, others—well, you know how the others looked. There were possibly a half dozen rather indifferent-looking suitcases in the crowd. There were also ballbats, gloves and other baseball paraphernalia, together with some boxing gloves.

Mingling with the boys in an intimate and easy way, was a genial looking man whom I took to be about forty years of age. While he was exercising a fatherly interest in the group, he was not intrusive or fussy. He didn't burden the boys with directions and commands or make them nervous with hyper-vigilance. As the boys averaged about ten, he assumed they would not stand on the track when the train pulled in.

I watched and studied the group for several minutes. When my masculine curiosity could stand it no longer, I said to a farmer who was also watching the boys with some interest:

"Who is that man?"

"His name's Reed."

I saw it would take several questions to elicit all the information I wanted, so I asked:

"Where does he live?"

"In Portland."

"Where did he pick up that bunch of boys?"

"They're from the Boys' and Girls' Aid Society in Portland," he answered.

"Is he employed by the Boys' and Girls' Aid Society?" I asked.

"No, he's in some sort of business there, I understand. He brought that bunch of boys here for an outing."

"How did he happen to bring them out here?" I pursued. If I had been an experienced interviewer, I would likely have been more economical with my questions, but questions hadn't gone up in price like other things, so I was lavish with them. Besides, the farmer didn't volunteer much information beyond the content of the questions. He answered:

"He owns a farm about three miles south of here. He brings 'em out here to his farm for a couple weeks. This is the second bunch he's had this summer. He'll bring another bunch back with him tomorrow. He does this every summer; gives an outing to sixty or seventy boys that way; sort of a hobby of his."

My farmer informant likely thought his lengthy answer had anticipated all other possible questions, but he didn't know the depth of my curiosity, so:

"Who pays the fare of the boys out here?"

"He does."

"He must be rich," I hinted, making a hasty calculation of the cost of taking a company of fifteen boys from Portland to Lebanon and back.

"No, he's not rich. He has a fair business he can leave for a couple of months and has some income from his farm. He takes his vacation this way—giving a lot of boys a good time."

"Hello Dave," Mr. Reed said to my farmer informant as he was hurrying by to the ticket office.

"Hello, John! Are you going to bring another herd out tomorrow?"

"Yes, about eighteen—enough for two baseball nines, so we won't have to call on the busy farmer boys to fill in," he replied, jocularly.

"So you seem to know our philanthropist pretty well," I ventured.

"Yes, our farms join. When Reed's out here, he's an old farmer with the rest of us. And he sure gives them boys a great time."

"Must take something to feed them," I said.

"Yes, it takes some grub. They eat all they want and seem to want all they eat, too. You'd think them boys was all stomach to see 'em eat," he said with a chuckle. "Us farmers around there chip in with a bit of butter and eggs and chickens because we like Reed and his boys."

Here the train pulled in and in a few minutes we were on the way. As I had only seven miles to ride, I immediately engaged a couple of bright boys in conversation. A boy who has just had an outing is easier to interview than a farmer. All he needs is starting.

"Hello, boys!"

"Hello" in unison from the two. We were acquainted now and on easy speaking terms.

"They tell me you've had an outing in the country."

"Yep" from one and "You bet we did" from the other.

"Tell me about it. What did you do? Did you have a fine time? Don't suppose you had nearly enough to eat!" The boys were equal to this onslaught of demands, questions and insinuations.

"Aw-w-w! Not enough to eat!" with a bit of indignation and some rebuke from the red-headed boy with an Irish face. "Say, mister, were you ever in the country?"

"Was raised on a farm," I informed him.

"Say, then, you know. Say, didn't we have a plenty? Potatoes an' beans, an' peas, an' meat and preserves an'—

"Strawberry preserves," interjected the other.

"An' peaches, an' pears an'—"

"An' cream on 'em," the other interrupted again.

"Yep, an' pie, an' cake, an' chicken—"

"Two times a week," assisted the other boy.

"Aw, say, Skinny, I'm tellin' this. Let me alone," accompanied with a few friendly thumps with his fist. Then: "That's so, mister. Skinny ain't a-lyin! We had chicken two times a week."

"That must have been awfully tough on you boys to have to eat chicken twice a week," I said.

The laugh that followed this drew half a dozen other boys our way. And in the three or four minutes left before my station would be called, I had that two weeks' outing pretty completely visualized into a moving picture of baseball games, fishing excursions, swimming country fashion in the brook north of the farm, tramps over the country, riding the horses, feeding the chickens, hunting the eggs and—but why try to tell you everything that babel of voices from that group of

happy boys told me. The fact that they had the time of their lives is enough to reveal.

But there was one more thing I wanted to know, so I said: "Mr. Reed's a pretty nice fellow, isn't he?"

"Say, mister, he's some guy," from Reddy, the boy with the Irish face.

"You bet he is," from the rest.

They could have given no finer compliment, nor expressed their approval in heartier fashion. To those boys, Reed was a little the biggest man in the United States.

I did some thinking during the mile-and-a-half walk I had to take before reaching my destination that morning. I speculated on the effect of that outing on the boys. That two-weeks' touch with nature had a wholesome influence upon them, building more character in them than could have been done in a year's moralizing. It will be difficult to erase from their memories and lives the influence of the unselfish service of their benefactor. One man had given himself to making them supremely happy.

And I recalled an account Mrs. J. C. Gentry gave of an outing given to the children of the Southern Christian Home by Mr. and Mrs. John E. Mitchell of St. Louis, Missouri, at their summer home at Helen in the mountains of Northern Georgia.

Everyone who had an opportunity, contributed to the happiness of these children. One railroad gave half-fare, another charged nothing. People in Atlanta contributed the expense money. Friends and neighbors of Mr. and Mrs. Mitchell joined in their entertainment. There were fishing and swimming parties and auto rides. A barbecue was given on the side of the mountain with all sorts of good things to eat. All this to make the little folks "wildly happy," as Mrs. Gentry expressed it. So even the orphan child is coming into its own.

There are many farmer folks and people in small towns who invite one or two children to their homes for a few weeks in the summer. And such people are always blessed by the presence of these wards of the church. One woman who had some of our children from the Christian Orphans' Home, St. Louis, said to me a few weeks ago:

"They were so well-behaved that they made my children seem like wild Indians."

All such benefactors testify that they are rewarded ten times over for the little time they give to the children's enjoyment.

Our Over-Delayed Ministry

THE National Benevolent Association is laying upon our hearts an urgent and too long delayed ministry. We were conceived in evangelism and dedicated to a gospel proclamation. We have interpreted that gospel in terms of proclamation, rather than in terms of a proclamation plus a social service. The shibboleth of "our plea" has caught our ears so completely that we have faintly heard the orphan's cry and the aged's sigh. The vision of expansion *per se* has so dazzled our eyes that we have preached by the roadside and overlooked blind Bartimaeus. We have preached in courthouses and walked past the juvenile courts. We have debated doctrine with the jailer and forgotten that our judgment bar is our relation to the wards of his care. We have preached this gospel intoxicated with the Napoleonic dream of universal empire. We have applauded reports from the far-flung battle-line with the spirit of a Roman rejoicing that his eagles were flying in foreign skies. Our glory has been extensive, not intensive; territorial, not service; numbers, not men. When our numbers become our embarrassment, then will our embarrassment glorify our numbers.

Building the kingdom in terms of social service is the long-delayed ministry of the Disciples.

A. D. HARMON.

The Kentucky School of Methods Group Visits Historic Old Cane Ridge Church

Saju Konno of Shinjo, Japan

ON the tenth of October, 1868, in the small village of Miyauchi hid away in the mountains of northern Japan, a little boy Saju was born. This little lad has grown to be a man of course and though he is not an old man his more than fifty years have seen marvelous changes in his beloved country. There was no grammar school in his village when he was ready to enter school at six years of age, so he was put in the Buddhist Temple to be taught by the priest.

There was something even in his boyish soul that kept him from being satisfied with the atmosphere of this life so as soon as the regular government school was established in the village he left the temple and became a student there, at nine. At the astonishingly early age of fourteen he became a teacher and for five years devoted himself to this work. After that experience he went up to the capitol at Tokyo where he studied the Chinese Classics for two years. Later he returned to his own village and to his own people where he opened a private school, teaching, after the old style, any who would come to him with a thirst for learning. He taught without compensation.

Thus for twenty years he served his people in whatever manner he was able. He established a newspaper called "The Common People" and published much that proved of great value to his countrymen along political and industrial lines. He took a special course in Sericulture that he might be able in a practical way to promote the interests of the silk industry among his people.

During these years he was no doubt led of that "Light that lighteth every man," yet when he heard the ringing call—"But I am among you as he that serveth"—he realized that he had known only the shadow—that the real substance was Christ Himself. Consequently on April 24, 1908 he was baptized into Christ in the Shonai Jordon at Tsuroka. After a long sickness his wife died the following year. Immediately following her funeral he entered Drake Bible College in Tokyo, where he gave himself for four years in faithful preparation for the ministry of the Word.

After graduating he entered at once upon his work at Shinjo which has been especially blessed. Though not a young man he has gathered large numbers of young men and children about him and led them to Christ. It is indeed beautiful to see this teacher seated in the midst of a large company of young people. Before the services begin he talks familiarly with them and several times I have heard him refer to his shining bald head, as he said under the electric light, as "a fifty candle-power".

Very often parents and employers are unsympathetic when the young people wish to know of Christ. For a while he held three meetings on Sunday evening. The regular service from eight, another from ten, for those that could not come to the eight o'clock meeting and then a final service for a young man whose master did not consider him free to leave the shop until twelve, midnight.

Not only has he had great influence with the student body of the Middle School, which is situated just across the street from his preaching place, but he has been bold to meet the principal of the school who for many years has been opposed to the cause of Christ. Through argument and service and kindness this man's heart has been changed until he has asked for the missionary to come and teach English in the school. He also encourages the boys to attend the church and Bible classes. One of the most highly educated men on the faculty one day remarked—"I had always thought favorably of the teachings of Christianity but I had never known the power and beauty of the Christ life until I came to know Konno San."

Konno San is a lonely man in several respects. His only companion in the home is a young daughter of his younger brother. This child has become an earnest and faithful Christian and stands at the head of her class in school, a fact that they attribute unmistakably to the blessing of God in her life. All of the six or eight having the highest standing in her class attend Bible school regularly. He fully expects this child to dedicate her life to teaching the Bible as a Bible woman when she has served some time in preparation as a school teacher.

Those of his own household have not been able to understand, which has served to set him apart in a more solitary way though he has worked for their conversion with a zeal that has not been altogether unrewarded.

As Moses' earthly life was divided into three periods of almost equal length so will it be with this apostle of service of this great Northland—twenty years in preparation, twenty years of service without Christ and twenty years of rich service in the shadow of the Cross.

Minnesota Young People's Training School, Tipi-Wakan Lodge, Spring Park, Minnesota

Some Interesting Salvage

I'VE been down to the strand again, for the love of the "stranded," down on the shore with the beach-combers where the sea of humanity beats on the rocks of inhumanity. Here is where the "wreck" and the "derelict" is made, and pounded to pieces, too—where serf is surf. We were down to save what we could, and the wreckage was enough to interest a miser or make an angel pause.

I showed a man a pile of this salvage some short while ago, a whole house full of homeless little children, and he said, "Yes, but you don't know where these came from." I said to him almost fiercely, "Man, where did *you* come from? Can you produce a clean bill of health three generations back in all branches of the line?" Not many of us can.

It is unfair for us to take the unfortunate child and fasten upon him our labels of "unfit" and "bad parentage" and "undesirable," to hobble him with our prejudice and handicap him with our puny judgments, unless and perchance he breaks our bonds and spite of them all puts us to shame by making good. Such records, and they are many, give us to see how small and ignorant is the business of trying to lash a child to his past with the merciless cords of our opinion. We would pinion him with a bad name instead of helping him out of it with all eagerness. Who commissioned us to this labeling business anyway? Not science. It says man has in his power by gradual processes to modify life as he will. Nor experience. It says, ounce for ounce, a man is one-fourth inheritance and three-fourths environment. Not Christ. He says, They that are sick need physicians, not labels.

It is easy to label a little bunch of ragged humanity, but it's ten to one that inside of thirty years that little bunch will make a fool of the prophet who labeled him. And if the Church of Jesus Christ has any clearly defined business here below, it is precisely to give the bunch a chance to do it. Christ didn't label, he just lifted. We will say he is ragged and dirty, untaught and unmoral (little children are not immoral). For honesty's sake we will also say he is in God's image, meant for the Kingdom and may become a greater, better man than you or I. Now what shall we do with this child? You can consult his past and clog him, or you can consult his future and help him. Catalogue him you may not—time alone can do that.

In the year '59 two little Irish boys, Brennan and Burke, were digging their toes into the sands of Brooklyn beach. Few knew or cared for the tattered waifs. But a good man, the father of Theodore Roosevelt, found the boys and consulted their future by putting them into a Brooklyn orphanage. Could he tell who they were? No. He knew their names probably and where they came from maybe, but that was not knowing who they were. Time has told. One of them, Brennan, was the Governor of Alaska under McKinley; the other, Andrew H. Burke, was the second elected Governor of North Dakota. Taken to an Indiana farm at eight, he was a drummer boy in the Federal army at twelve, serving throughout the war. While Governor, the grasshoppers devastated the country and in fighting the pest he poured out his private fortune like water, thus saving thousands of acres to the farmers of his state.

Now if anybody has a penchant for labeling little boys, these two Brooklyn ragamuffins are ready for their badges.

You know the original "message to Garcia" was carried forty years ago. The first missionary had gone for the second time into the dark continent, piercing it this time to the very core, and a rumor of his death had come back. Livingstone was lost in Africa! An enterprising newspaper of New York City determined to find Livingstone or his grave. It was a long and unknown way, where every mile was girt with danger. Who could take it? They found a man with full chin, determined mouth and calm, clear eye. In a little while the great forests swallowed him, and for months that was all. But away up at the headwaters of the Nile, the messenger, scarred with the battle and worn with the journey, was confidently approaching the only white man's tent within five hundred miles. It was then that Dr. David Livingstone, sick and destitute, hearing messengers announced, came feebly from his tent and fell into the outstretched arms of Henry M. Stanley. Now that English explorer, defeated and far from home, must have thanked God for the intrepid soul who, as a lad, in his Missouri home, had been without parents or education.

Forty years ago in Tennessee a nameless child was placed in an Episcopal orphanage at Knoxville. As time passed the escutcheon of that fair state was clouded with the infamy of a Patterson and the Coopers. And when she searched among her citizenship for a man strong enough and pure enough and tall enough to wipe that deep damnation from her brow, she elected to her Governorship a captain of volunteers, Benjamin W. Hooper, the unknown boy of the Knoxville orphanage.

So runs the tale, and if we chose to come closer home, we should find some household names on the same brave list. Had not wise heads and kindly hearts, some forty years ago, made room for homeless little fellows, the Disciples of Christ today would lack at least one of their sweetest singers in Israel, and the American Christian Missionary Society would lack one of its most effective servants.

If there is anything the angels of heaven lean over the parapets to watch, I believe it is human beach-combing.

Summer Sympathies

THE old approach to the orphan or dependent child was solely sympathetic. About the only thought anyone had was, "Poor child, he's hungry, I must feed him; he's cold, I must keep him warm; he's without shelter and I must house him." The main effort was to minister to his physical needs. As a result, he was kept in an institution, often void of beauty and convenience. He was clothed in a cheap uniform and fed from a tin plate, as a matter of economy. While he was made physically comfortable, there was comparatively little sympathy for the needs of his mental, social, and spiritual nature. His daily life was often a treadmill grind of institutional duties with seldom a break in the monotony.

All of this is changed. While there never was such an intelligent care for his physical welfare as there now is, the keenest interest is taken in the other needs of his nature. Nothing is overlooked to add to his health and happiness and his future usefulness. The interest, for instance, taken in his entertainment and recreation is characteristic and most commendable. In reading the reports from the homes of the National Benevolent Association we have been impressed with the effort the public has made this summer to add to the joys of living for the children in our institutions. It has been an automobile ride or a street car excursion. It has been picnics and picture show parties. It has been treats of fruit and cake and ice cream and candy, and invitations for vacation visits have been a multitude. This tendency to share the pleasures as well as the necessities of life with unfortunate children indicates a new valuation upon the child, no matter whose child, and a broadening of our sympathies. This refinement of sympathy is one of the richer fruits of the Christianity of our age.

Wanderland—Wonderland

A Trip to the Russian Sunday School

By BEULAH DEMING

DO YOU want to take a trip with me to see the Russian girls and boys? Good! We will take the Division-California street car here in Chicago to the Russian church. I am so glad we chose Sunday morning to visit for we can see them in their Sunday school. Let us get off here at North Hoyne and walk one block north and one-half block west. It is a nice church, but there are no Sunday school rooms upstairs like most of you have. Nevertheless they have good times in their basement room studying their lessons and singing songs in English and in Russian.

Last Sunday they sang "Jesus Loves Me, This I Know" and "Jewels" in Russian, for you see some, like little Mary and Frank, cannot understand English.

See how eagerly they listen to the story of little Joseph and his cruel brothers who sold him, and how quietly and reverently they stand with heads bowed as Mr. Borders talks to Jesus.

"Where do these little girls and boys come from?" They come from homes on the second and third floors of buildings which have no yards. Of all the children's homes I have visited not one is on the ground floor nor has a yard in which the children can play. But their homes and playthings are clean and tidy. The mothers keep the floors almost white, they are so clean.

Material for the Russian Sunday School

Last Sunday I said "Hello" to a little boy about seven years old. He did not answer and there was just a blank expression on his face. He does not hear nor talk. His mother looked at me very earnestly and said:

"Do you know a good doctor we can take him to?"

"Yes, I know Dr. Maude Hall Winnett." Arrangements were made to go to see them in their own home. When I arrived, the next day, the little boy was downstairs and led me up the flight of stairs to his mother, even though he could not talk. I took a soft ball with me and showed him how to hold his hands to catch the ball, then threw it into them. Whenever he was able to catch the ball he was happy and laughed. Don't you wish he could hear so he might again learn to talk? I do. And you can help by praying for him and his mother, and also that the right treatment may be found to bring back his hearing so that he may enjoy Sunday school more than he does now.

And then there is little Helen. Helen's mother has been a Christian only a short time. She wants to make little Helen's dresses but does not know how to sew. I told her I would be glad to help her. So on Wednesday she learned how to run the sewing machine. First, she sewed a couple of seams and a hem on paper, then a little doll dress of paper and last a little cloth doll dress for Helen's doll. How happy little Helen was for the dress, and how happy was her mother to think she could sew.

When you go home will you learn all you can about Jesus so that you can teach little children about His love for all children?

Well, good-bye, I can't go home with you now. There are too many people to teach. I wish I could keep some of you to help with the little kindergarten folk. Vera and Elizabeth Johnson are taking music lessons and I hope Vera will soon be able to play for us in Sunday school.

Good-bye. Come again whenever you can. Good-bye.

The New Emphasis on Spiritual Power

By MRS. ELIZABETH W. ROSS

"Without me ye can do nothing," said Jesus. "Except the Lord build the house, they labor in vain who build it."

THE greatest need of which Christians everywhere are conscious is the need of power, and prayer is the secret of power. Prayer links us with the inexhaustible dynamic. Prayer underlies all fruitful service and it releases the omnipotent power. "Real prayer means the breaking down in the secret places of the heart in full and free submission to the will of God. So and only so does the inner life become a great highway for the transmission of God's message."

Jesus prayed. Prayer was His fixed habit. He needed to pray so as to keep His understanding of His Father's will clear, His purpose steady, His spirit gentle, His daily life fresh as the new day. As we study His prayer life, we shall be increasingly impressed by its range, its depth, its reality, and we shall be constrained to cry out, "Lord, teach us how to pray." If our Lord found prayer an absolute necessity in His life, by so much more do we, who have no such intimacy with God as He had, and no such secret sources of spiritual strength as He possessed, need also to pray. We find that all the great events of His life were preceded and followed by prayer. Just before He chose His twelve apostles, He continued all night in prayer with God. When the church chooses its officers, elders, deacons, and when our societies seek leaders, prayer should be offered, and earnest prayer, for that wisdom that cometh down from above. Most of His great miracles, His outgoings of power, were preceded by prayer. Before He gave the Sermon on the Mount He prayed; and rising very early in the morning, He went into a solitary place to pray, alone with God. Lowell says, "If chosen souls were never left alone in deep midsilence, opened doors toward God, no greatness had ever been dreamed or done."

The Mother of Emory Ross of Africa

In that matchless seventeenth chapter of John, Jesus prayed for three things for His disciples—their unity, their purity, their consecration. "I pray, Father, that they may all be one as Thou, Father, art in me and I in Thee, that the world may believe that Thou didst send me"—Unity; "I pray, not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil of the world"—Purity; "as Thou, Father, hast sent me even so send I them into the world"—Consecration. We read that Jesus is at the right hand of God making intercession for us—are we not confident that He intercedes for us, His followers, in these turbulent days?

Paul prayed for his brethren. Paul lived on his knees that the Ephesian brethren might know the height and depth and breadth of the love of Christ. For the Church at Philippi, "And this I pray, that your love may abound more and more, in knowledge, and in all judgment that ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ." To the Church at Colosse, "We do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." To the brethren at Thessalonica, "Wherefore we pray always for you, that our God would count you worthy of His calling, and fulfill all the good pleasure of His goodness, and the work of faith and power." Paul begged his brethren to pray for him, "Finally, brethren, pray for us that the word of the Lord may run and have free course, and be glorified even as it is with you, and that we may be delivered from unreasonable men, for all men have not faith."

Our missionaries cry out to us as Paul did, "Brethren, pray for us."

"The weary ones had rest one day,
The sad had joy. They wondered how.
A ploughman at his work had prayed,
'Lord, bless them now.'

"Away in foreign fields
Their single word had power;
Some Christians, two or three,
At home, had met to pray an hour.

"Yes, we are always wondering, wondering how,
Because we do not see;
Someone unknown, perhaps, and far away,
On bended knee."

What an inspiring example of prayer for each other we have in this life of Paul. Christ in prayer grounded His motives in His Father's will. His very act of prayer was a consecration of heart and mind to the eternal Father.

So shall this close fellowship with God bring to His people spiritual power. Jesus paid the price of power by way of the bitter cup, the bloody sweat, by the way of Calvary. Jesus came to His cross leaving two miles of stone road reddened by His own blood. At the very last moment He cried, "Not my will, Father, but Thine be done." This utter abandonment was the secret of His spiritual power. Who follows in His train?

"I heard Him call.
'Come, follow,' that was all.
My gold grew dim,
My soul went out to Him;
I rose and followed, that was all.
Who would not follow if he heard Him call?"

Why and How to Dedicate Churches

By G. W. MUCKLEY

Why Dedicate Churches

GOD called Abram to get out of Ur of the Chaldees and go into a land that He would show him and in which a nation was to be founded that would make his name great and whose people would be as numerous as the sands of the sea. When Abram had reached Canaan the Lord appeared unto him and said, "Unto thy seed will I give this land." To commemorate this event Abram "builded an altar unto the Lord." When Abram went from this place unto a mountain on the east of Bethel and pitched his tent we are told that "there he builded an altar unto the Lord and called upon the name of the Lord." And as Abram journeyed, going still toward the south, every place to which God had helped him he builded an altar and called on the name of the Lord. Every altar was dedicated to the Lord and meant "hitherto hath the Lord helped me."

We all remember that in ancient times a sinful man named Jacob fled in awful haste from Beersheba toward Haran and "lighted upon a certain place and tarried there all night." During the lonely hours of that long night while in fitful and feverish slumber, a ladder was stretched from earth to heaven, and the angels ascended and descended thereon while God talked to him from the top thereof as only God can talk. The next morning on awaking Jacob set up a stone and anointed it with oil, a form of dedication, and worshiped God, making a covenant with Him, and he called the stone which he set up the "House of God." Once, by divine command, Jacob went back to Bethel, but even before starting toward that "House of God," he made his whole household put away strange gods and change their very garments. This was a form of dedication.

When the ancient Hebrews were migrating from Egypt to Palestine they had not proceeded far until by divine appointment they built the Tabernacle, a portable church building, and dedicated it for worship. When that divine tent was pitched it became a center around which all other tents were pitched. Even in their nomadic life God thought it necessary for the Hebrews to have a tent especially suited to, and set apart for, divine worship.

When God had finally led his people into the promised land he provided for the Temple, which was built in Solomon's time and on the day of dedication the cloud containing the presence of the Lord rested over it. God gave His approval. As the people increased, and needed priestly care, synagogues were dedicated all over Palestine. For centuries the whole life of that great nation revolved around Mount Zion, which was beautiful for situation—the joy of the whole earth. Just as in the wilderness journey all life centered in the tabernacle, so now, when the Jewish nation had been made permanent their life centered in the Temple which had been dedicated to the welfare of society. Here was where God met with His people. God dedicates the church to the people so that the people may dedicate their lives to Him.

God made society essentially a religious matter. It was the dedication of life. Principal Fairbairn in his Philosophy of the Christian Religion says, "The thing that anthropology has made most certain is this: That primitive religion is not the apotheosis of accident, the child of nightmare and imaginative terror, but the organizing idea of society, the force which holds the whole social system together, builds it up, and gives to it its character and unity." Religion, therefore, in order to do its full work must come out into the public. It deals with the individual, but more with the public. Washington Gladden says, "The same impulse which moves men to worship, draws them together in their worship. Anarchism is no more workable in religion than in politics." Christ went regularly into the synagogue and the eloquent author of the Epistle to the Hebrews exhorts us not to forget the assembling of ourselves together. God's blessing has signally rested upon his *assembled* worshipers.

We have seen that in all great events in the development of that nation which was to give Christ to the world the people called upon God, and an altar, or place of worship, was set apart to Him. And as Jacob's heart turned back to Bethel in crucial moments of his life, so we turn to the house of God. Houses grow sacred. The incense of worship seems to exhale its perfume throughout these buildings and to sweeten them forever. "Like a violin in the hands of a great player, 'the music got into the wood'." We dedicate our churches because God approved it and because our social life needs the idea of dedication. God had the tabernacle and temple dedicated to the people and the people were set apart to Him.

There was so much significance in the transfiguration scene, which summed up all the elements of the gospel of Jesus, that Peter, in the rapture of his love, cried out, "let us build three tabernacles" and keep alive these great truths represented in the life of our Lord. France dedicates monuments to Napoleon, England to Wellington and Nelson, Germany to Frederick the Great, Russia to Peter the Great, Italy to Garibaldi, and the United States to Washington, Jefferson, Lincoln, Lee, Grant, Garfield and McKinley. Why? Because these monuments are fitting. These men fought and lived for great ideas and principles which were for our uplift, and to erect these monuments dignifies our common humanity and keeps alive great principles for which these men stood. If we build and dedicate monuments to great men, how much more should we erect and dedicate churches to our Lord. Christ was divine and was also humanity at its best. We should honor Him in our buildings who was the consummate flower of humanity and the Messiah—the lamb of God who takes away the sin of the world.

How to Dedicate Churches

No building should be dedicated to God except it be finished. We should give God the best equipment. We can do this if we have first dedicated ourselves to Him. In the fifth chapter of Second Chronicles the records show that "all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated." Then Solomon assembled the elders of Israel, the heads of the tribes, the chief of the fathers, to bring up the ark of the Lord which contained the presence and power of God just as a body of church members today should contain the presence of God. Then Solomon and the priests performed the sacrifices customary in that day and the trumpeters and singers and congregation were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice, with the trumpets and cymbals and instruments of music, saying, "for the Lord is good, for His

mercy endureth forever, then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." Thus history shows that ministers, elders, deacons, singers and congregation assist in the program of dedication. There should, therefore, be a sermon, the Lord's Supper, an offering and singing. There should be, as recorded in chapter sixth of Second Chronicles, a dedication of the people to the principles of the holy religion for which the church stands and then the prayer of dedication by Solomon might well be read before the prayer of dedication is made by the minister. Any intelligent preacher can take the fifth and sixth chapters of Second Chronicles and make a beautiful dedication service. The declaration services printed below could be used with good effect just before the prayer of dedication.

Declaration Services

Dearly beloved, we learn from the Holy Scripture that houses erected for the public worship of God should be religiously set apart and dedicated. For this purpose we are now assembled.

God, our Heavenly Father, having by His grace brought us to the consummation of this part of His house, we now gather in His presence for the purpose of devoting this house by a solemn act of worship, to its proper and sacred use.

Minister—For the preaching of the gospel and the education of Christians in the knowledge of spiritual things.

Congregation—We dedicate this building.

Minister—For worship in prayer and song: for the celebration of the holy ordinances.

Congregation—We dedicate this building.

Minister—To comfort those who mourn, relieve the sin-burdened: and help the weak.

Congregation—We dedicate this building.

Minister—For the opposing of wrong: the encouraging of right: and sanctification of the home.

Congregation—We dedicate this building.

Minister—For aggression against evil: to foster patriotism and education.

Congregation—We dedicate this building.

Minister—For the promotion of brotherhood and cooperation in every good work.

Congregation—We dedicate this building.

Minister—For the worship and praise of Jehovah, our Father, and to the service of His Son, our Savior, in the power of the Holy Spirit.

Congregation—We dedicate this house.

In Unison—As a tribute of gratitude and love to all these high and holy uses, for ourselves, our children, and all those who come after us, we, the members of Thy church and the friends who have assisted us, do, in the love and fear of Jehovah, solemnly and reverently set apart and consecrate this house: and we beseech Thee to dwell within these walls, and ever be revealed to us as the covenant-keeping God.

Surely it will not be disputed that a house built for purposes of worship should be dedicated or set apart as holy and made the best place in which to worship God. A certain ineffable sacredness attaches to such a place and is filled with an atmosphere which makes worship richer and fuller. It is because God really fills the house in a way that He is not present anywhere else.

"Speak to Him, thou, for He heareth—
Spirit with spirit can meet.
Closer is He than breathing.
Nearer than hands and feet."

Observe Go-Away-to-College Sunday

ONE of the special days which has been increasingly attracting attention and receiving increasing observance is the Go-Away-to-College Sunday. There are many reasons why this day is commending itself to pastors, Sunday school superintendents and other church leaders.

First of all, perhaps, is the advantage which the pastor has of making it a purely "spiritual" service. There is no appeal to be made for money. There is every opportunity to make it a day for the appeal for dedication of life, young life, to the great unselfish tasks of the world's upbuilding. There is that fine idealism running through the whole project of higher education which can be emphasized to the advantage of the church and the glory of God.

There is the unusual opportunity of bringing the great cause of education, particularly Christian education, to the attention of the church membership, which among the Disciples is so sorely needed. There is opportunity for urging upon the youth of the church the necessity of continuing their education through the high school and then in many cases through college. True education is the hope of individual success, of national perpetuity and of world redemption.

Again the minister, the Sunday school superintendent and others have the high privilege of using, in the Sunday school and church services of the day, the young men and women of promise, who are going to college, or who hope to do so, in setting forth to others the reasons and ambitions which impel them in their efforts for further training. Those who have given it a thorough trial unanimously testify that no service of the year has proved more beautiful, more inspiring and more beneficial in permanent results than the adequate observance of this day.

As for the date for such an observance, the second Lord's Day in September is suggested. It is rather difficult to have uniformity in this matter as the date for the opening of high school and college varies so much in different states and in different sections of the country. It ought to be observed just prior to the opening of the higher institutions of learning. It is also the desire of the educational forces of our brotherhood, that the day be not allowed to interfere with the adequate presentation of the cause of Church Extension which has annually taken place the first Lord's Day in September.

However, the great cause of Christian education underlies all our benevolent and missionary enterprises and to neglect it means ultimately to defeat them. There is no incongruity in having the two services on the same day—the one in the morning and the other in the evening, if circumstances and the minister's calendar compel it. We need make no request of those church leaders who have once observed the day to repeat the experiment this year—they are fully committed. We do beseech those who have not done so previously, to put time and energy into the Go-Away-to-College service this year and confidently predict that the results will be so satisfactory as to make the day a permanent establishment in the yearly calendar of the local church.

He whose speech shows a decent disposition, who takes no advantage of intimacies, who is the last person to approach with slanderous gossip, whose hatred for evil and reverence for religion are written in his face, with whom honor is never measured by cost and whose profits never issue from another's wounds. This kind of a man need not worry.

ROBERT FREEMAN.

Three Inexorable Laws

By H. O. PRITCHARD

THERE are certain physical and spiritual laws governing the universe which cannot be abrogated by human power. These laws are ordained of the great I AM, and from them there is no escape. All that man can do is to discover them and work in harmony with them. He who does so is "working together with God." And what is equally significant, these laws have a wider application, in most instances, than we are accustomed to ascribe to them. That is to say, certain laws, which we are in the habit of delimiting to the purely physical universe, have spiritual import and application. Vice versa, laws commonly thought purely spiritual apply in the realm of the physical as well.

Nowhere is this monistic reign of law more clearly illustrated than in the field of education and especially higher education in America today. In this connection we desire to call attention to three laws—each taken from widely divergent realms of the universe, and each perhaps, not usually thought of as having any operation in the field of education—and show how they are operating in higher education with an inexorable dominion. It is impossible to escape them.

The first of these is a law of physics. It is stated as follows:

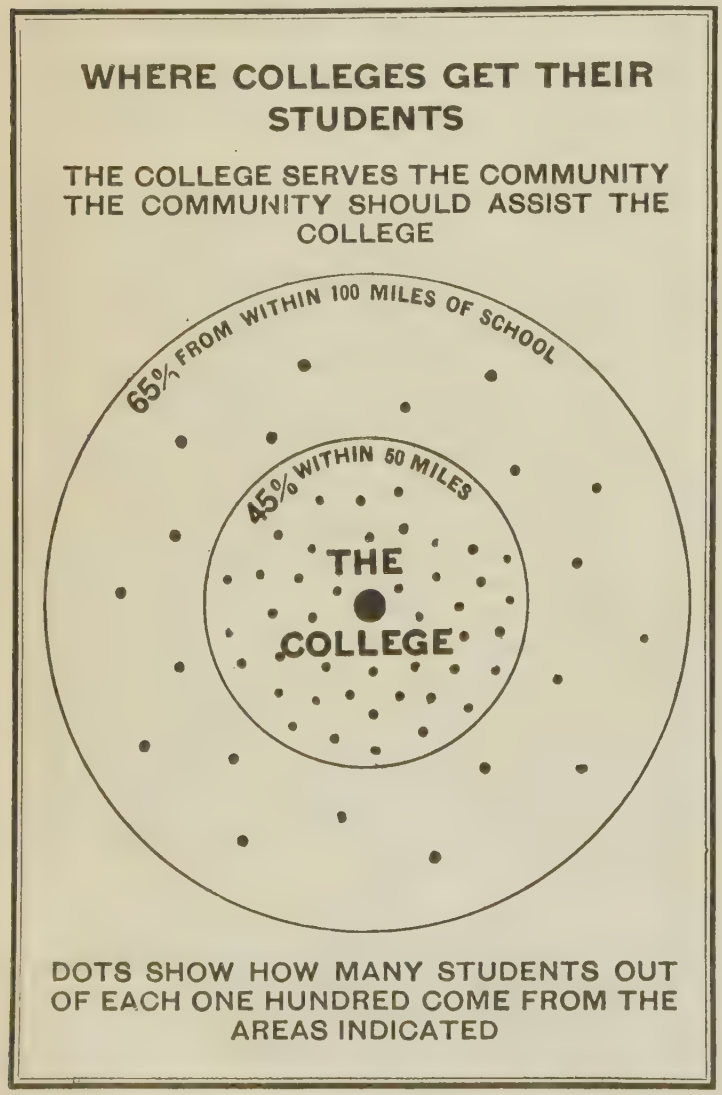


Chart One

"Every body in the universe attracts every other body directly as the product of the masses and inversely as the square of the distance between them." Sir Isaac Newton discovered, formulated and enunciated this law. It is known as the law of Gravitation. It has been said by scientists to be the most important law ever discovered and proclaimed. It unlocked the mystery of the movement of the heavenly bodies and brought within man's comprehension the orbits of a thousand worlds and the sweep of a myriad blazing suns. Thanks to the immortal Newton, for astronomers can now calculate the exact position of any heavenly body a thousand—or even a million years—hence.

But the pull of the law of gravitation is not confined to physical matter. It operates in the field of education. It relates particularly to student attendance. A college will draw students "directly as the product of the masses and inversely as the square of the distance between them." We call your attention to Chart 1. It is a chart of the student attendance of one of the larger universities of America. You will notice that two-thirds of the students come from a radius of one hundred miles and 45 per cent from a radius of fifty miles. The larger an institution, the farther it "draws," the smaller an institution the less it "draws." This law has almost unfailing application. It applies to the oldest and best-known institutions, such as Yale, Harvard, and Princeton, as well as to newer and less known ones. The three universities just named get approximately two-thirds of their undergraduates from a radius of one hundred miles. There are exceptions to this rule, such as a specialized school or highly technical institution where competition is eliminated. But in the main the law holds good.

Now what is the significance of this fact? It has many significances. Chiefly, it sheds light on the matter of location of colleges and helps to answer that question sometimes asked, "Do we (Disciples) have too many colleges?" The answer is NO. If we had less we would have fewer students under our care, for our children would not travel long distances to attend even one of our own schools. They do not attend them now, in many instances, when they are near at hand. Then, too, in locating a college this law should be kept in mind. The size of the city in which a college is located and the proximity of other schools have much to do with the drawing power of a college. Most students go to some college located within one hundred miles of their homes. The law of gravitation operates in the field of education.

The second of these is a law of Economics. It is stated thus: "Any piece of land or an industry will yield increasing profits with the addition of capital and labor, up to a given point, but when added beyond that point profits decrease in proportion to the expenditure of capital and labor." This is known as the law of Diminishing Returns. It was first formulated by David Ricardo with respect to agriculture. It has since been applied to manufacturing establishments and various other industries. It has not been thought of as having application to education. But nowhere can its operation be illustrated to better advantage than in that field. An institution is not getting—indeed it cannot get—largest returns on the money invested unless enough money and enough men are applied to bring it up to maximum capacity. But when

once that is reached, then returns diminish in proportion as money and men are added.

Witness Chart 2. The longest block to the left represents the income of one of the larger state universities. Beside it you have the combined income of fifty church colleges. The university spends more money for operation and maintenance each year than the fifty colleges combined. But what of the output for the money spent? On the right you will see that the fifty colleges are taking care of more than two and one-half times the number of students on less total money. Furthermore, keep it in mind that a third or a fourth of the income of the colleges came from tuition while the university's income represents taxes, paid direct. That is to say, measured by the output, the large—very large—colleges and universities of America are operating under the law of diminishing returns. It could be shown also that the very small institution is operating under said law in that it does not live up to its possibilities. In other words, the land is not producing what it is capable of producing because not enough labor and capital is applied to it. In our judgment this constitutes one of the very strongest arguments for the well-equipped, well-endowed church college with a fairly limited attendance. It is not only sound pedagogy, but it is also sound economics. Money given to the good church college brings the largest returns.

The third of these laws is a law of the Gospel. It is stated thus: "To him that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him." This is known as the law of Possession. Jesus was its author. It is one of those remarkable paradoxes for which he is noted. Nearly every great spiritual truth or law which Jesus enunciated he put in the form of a paradox—a seeming contradiction. So much is this true, that one is led to believe that all spiritual truth is in its very nature paradoxical. Think of the great paradoxes of Christ. "He that would be greatest must become the least"; "He that would be first shall be last"; "He that would live should die"; "He that would keep must give away." One might go on almost indefinitely.

No paradox which Jesus gave has wider application or works in a more inexorable manner than the one first quoted above. It not only has profound spiritual implications, but can be applied—and indeed is—to the temporal and material affairs of everyday life. How frequently have you seen the mortgage foreclosed on the widow's home and because she hath not, even that which she hath is taken away. How often is a business corporation forced into bankruptcy because it cannot get further extension of credit. There are a thousand ways in which we see this law operating every day if only we have the eyes to observe.

And it applies with an almost ruthless power in the field of education. Particularly is this true just now when costs are so abnormal. Witness Chart 3. Do you see those horizontal lines? The shaded portions represents permanent funds and the light portion buildings, grounds and equipments, while the whole line represents total educational assets. Does that chart mean anything to you? Do you see the line representing total educational assets of the Disciples? It is so short you can hardly observe it. How deadly significant are those comparisons. The Congregationalists number only nine hundred thousand and yet they have colleges representing total assets ten times our own. The Northern Baptists number one million three hundred seventy thousand (only slightly more than we) and yet their educational assets are more than ten times ours, and if you look at the shaded portions—which mean endowments—they have assets more than twelve times ours. And so

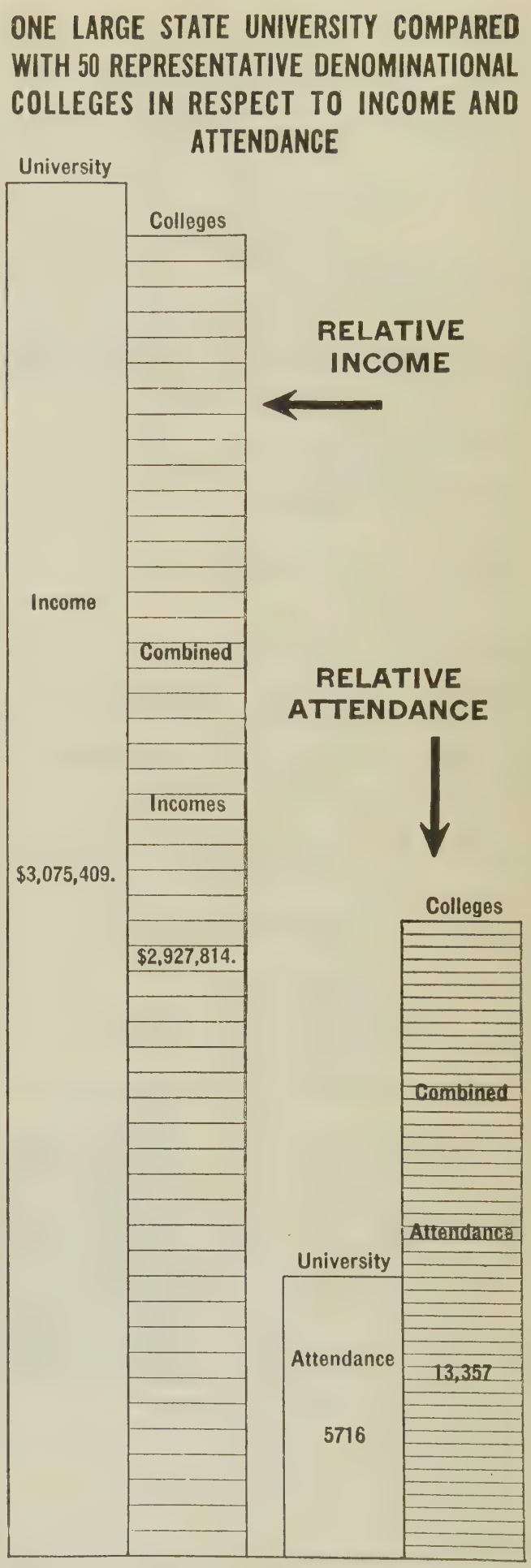


Chart Two

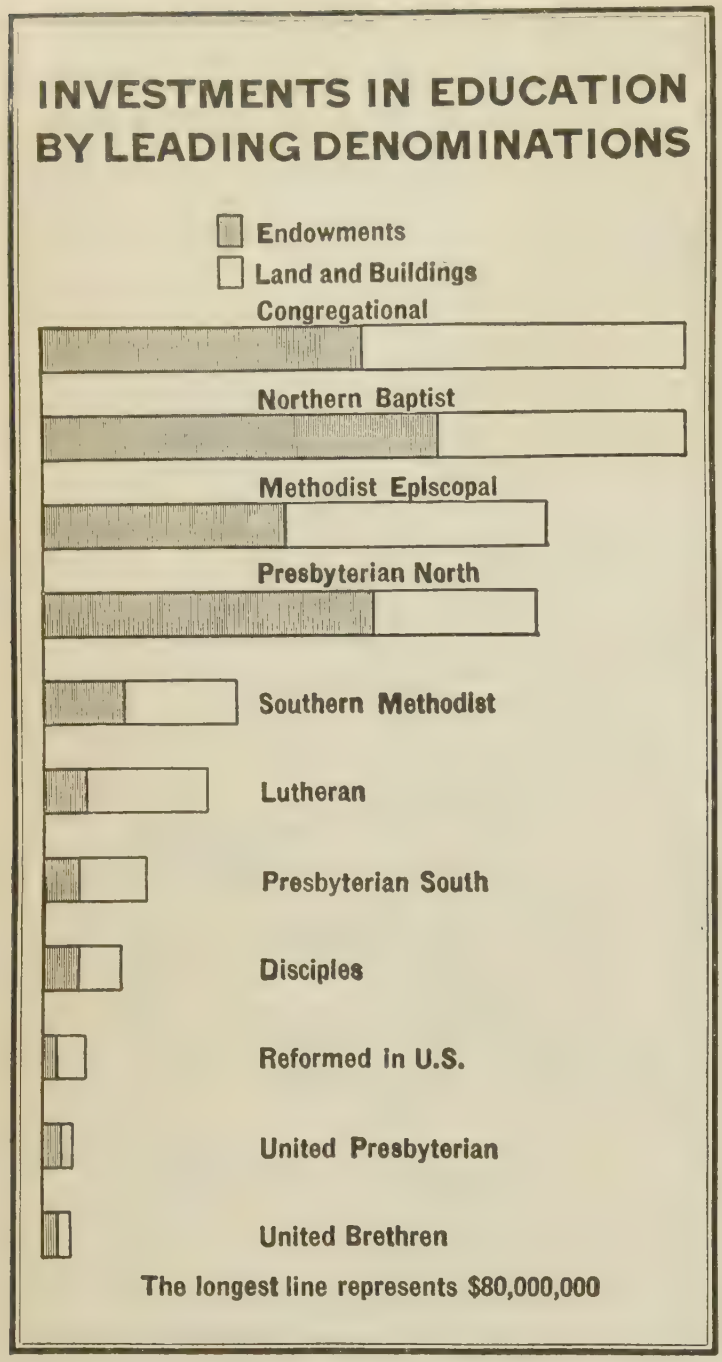


Chart Three

we might go on. What does it mean? Many things. For one it means that Congregational and Baptist colleges *have* and will *get*. It means they will live. It means, also, that they are and will continue—unless we change our attitude and repent of our neglect—to dominate the thought life and intellectual product of America and to a very large extent of the world. That is precisely the case now. Who have produced the thought-provoking, epoch-making books of the past generation? For the most part, Congregationalists, Baptists, Presbyterians. Who have produced the great educators of America? Congregationalists, Baptists, Presbyterians. Who will continue to do so? Look at the chart and find your answer. It is one of the laws of Christ which you can no more beat back than an old woman can sweep back the tides of the sea with her dilapidated broom.

And there is another side to the equation. "Even that which he hath shall be taken away." Unless that line, representing Disciple educational assets, is speedily and appreciably lengthened, it will be speedily shortened. *That which we have will be taken away.* The high economic pressure which is forced upon colleges today, makes them absolutely helpless unless resources are augmented. We may say, "Oh, that is an old song, we have heard it before." Yes, but you must know that conditions have almost wholly changed in the past five years and the whole educational situation is entirely different to what it was twenty, ten, or even five years ago. The most urgent problem before the great brotherhood of the Disciples is to take care of their colleges. Unless they do it even that which they have will be taken away by a just and righteous God. He will let no people lead or live who have no love of enlightenment and who care not for the great cause of Christian education.

The Supreme Suitableness of the Gospel

BISHOP BUTLER, the author of five epoch-making sermons on Human Nature, tells us that it was the supreme suitableness of the Gospel to a thoughtful man's mind and heart that decided him to choose the Gospel for his life-work. And, with all due humility, I subscribe to that great theologian's judgment. It is the supreme and unapproached suitableness of the Gospel to myself that makes me to be so glad and so proud and so assured to be a preacher of the Gospel to other men.

Other callings in human life have their attractions and their rewards. But there is no attraction to me like the attraction of the Cross. I thank God continually that it is with me according to our Lord's prophetical words: "I, if I be lifted up, will draw all men unto me." And all His words were immediately and gloriously fulfilled in the conversion and the apostleship of one of the greatest of the sons of men. Amid all the attractions of the Greek and Latin philosophy and literature of his day, Paul proclaimed himself, determined to know nothing compared with Jesus Christ and Him crucified. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And our own William Cowper has the same determination in his famous hymn:

> "E'er since, by faith, I saw the stream
> Thy flowing wounds supply,
> Redeeming love has been my theme
> And shall be till I die."

Redeeming love has been my own theme for over fifty years, and I wish I could have another fifty years wherein to magnify far more than ever the same supreme and unapproachable theme—a theme supreme and unapproachable because it is God's own one theme to sinful and miserable men. Pursue that one theme in all you say and do; and be sure and confident that God will bless both you and your divine work.

DR. ALEXANDER WHYTE.

Edinburgh, Scotland.

> A still, small voice in childhood,
> A beckoning hand in youth,
> An impulse prompting justice,
> A heart inclined to truth,
> A firm resolve to follow
> The paths where saints have trod—
> Some of us call it Conscience,
> And others call it God.

—CHARLES C. ALBERTSON.

The Best Thing I Know About Church Extension

It Prompts the Impossible

Church Extension gets the local church to attempt and to do the thing it considers impossible by letting it know that help is at hand if needed.

In my own ministry I have been connected with three building projects. In two of these I think it certain the building would not have been attempted had it not been for a promise of a loan from the Church Extension Board, while in the other case we knew the loan could be secured if an emergency arose. In no one of the three cases did we have to call upon the Board. The last instance in my experience was that of Central Church, Enid, Oklahoma, where a loan of $15,000 was promised before we began the building. This is the third building this congregation has built with the help of Church Extension.

Another feature that appeals to me strongly is that it compels the church to get itself properly organized in both a legal and business way—a thing that is vital to the well-being of any church.

The Board has the everlasting appreciation of the Enid Church and of myself. Nothing we have, or can do is too good for Church Extension. A. G. SMITH.

Enid, Oklahoma.

Build the Builders

The hour of indecision is a delicate and dangerous hour in a congregation of disciples. Indecision imperils the future and often rolls in the day of doom on a people who cannot abide alone in their own hired house.

We advance with a courage partly borrowed from the supply house of a friend. Joshua and Caleb believed the promised land could be taken, but even those courageous men would not try to take it without the evidence of support.

> "The keen spirit beholding a friend,
> Seizes the prompt occasion—makes the thought
> Start into instant action, and at once
> Plans and performs, resolves and executes!"

The best helpers help others help themselves. They support the strength of those who would advance with double speed. A bequest will bless much, but a loan has power to lift to the highest heights of confidence. To build a church house wherein dwells righteousness is good, but to use a plan that builds the builders is better and that is righteousness.

The Church Extension Board has employed the wisest possible plans of service. They have imparted courage when men hesitated and have given strength when congregations were weak. They have taught people to lean upon the organization only long enough to get their own footing. It is the hour of rich blessing when a congregation can return the last dollar of a loan that has lifted them, that it may go and render a similar service in helping others to the joyous, victorious possession of an adequate church building.

Kansas State Secretary. GEO. E. LYON.

A Necessity, Not a Luxury

Church Extension is not a luxury but a necessity; without the church building the local church will have little influence in the community. We can do without luxuries, but we can't do without the things that are essential. We can do without cut glass on the table when we eat, but we can't do without bread. Church Extension work is as necessary to the growth of the local congregation as bread is to the physical body.

Church Extension is essential to all missionary activity; the largest gifts given to missions today come from the church that was once helped by another. What the bank is to the commercial life of the community, Church Extension is to the spiritual life of the community.

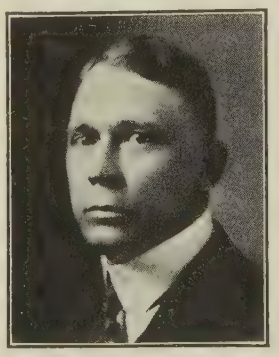
Our Church Extension Board is as sound as the best banking institutions in our country. It has behind it consecrated business men and two secretaries that can't be surpassed in all our missionary work. The church that fails to contribute to the building of churches fails to have a vision, and where there is no vision the church will perish; then, too, it fails to contribute to the largest missionary work; because Church Extension will never die and the money given is never lost, but like Banquo's ghost, is always bobbing up and asking to go again and help another congregation that is building along the side of the highway of life where it can be of help to man.

You can't down Church Extension money; you can't destroy it; it works night and day; it brings more happiness and joy to the Christian than any other missionary money, because it helps a congregation get in position so it can give to all missionary work. Church Extension money never has a sad face for it is always on a mission of mercy, it is always about its Master's business.

Get some money in this circulating missionary organization and watch it work, and then stand off and enjoy life.

Pittsburgh, Pennsylvania. W. S. BUCHANAN.

Walls Out-talk Pages



A brotherhood cannot escape architectural balances in the weighing of its worth to its generation. The Disciples of Christ are judged by the shrines they have builded at the rim of the rural highway and by the street curb. We may write volumes concerning our plea, but the proof of its potency to the average resident is a well-built house, rather than a well-written book. Walls out-talk pages. When the Ark of the Covenant had a decent habitation, the ranks of the prophets were recruited. A church must have a fine physique if it impresses youth and inspires the recruiting of the ministry. Sometimes strangers care not to inquire about our brotherhood when they behold a local shrine builded no farther than the foundation, or left unroofed. The Board of Church Extension enables us to have standing and influence as His witnesses.

Birmingham, Alabama. ROBT. N. SIMPSON.

Enduring Monument of Service

Church Extension makes it possible for the poorest disciple to render monumental service. Thirty years ago, when I was a young clerk, I heard G. W. Muckley present the cause of Church Extension. I invested a dollar a year for five years. It was not much, but it was the best that I could do. Every year since then I have contributed in a modest way and there has been a sense of satisfaction in knowing that my modest gifts, because they were added to other modest gifts, and kept at work by the very genius of Church Extension, have been rendering service to needy churches through the years. I have since preached for three churches which had been helped by the Church Extension Board and I have taken great pleasure in feeling that I was in some measure responsible for their existence. GEORGE L. PETERS.

Canton, Missouri.

Just Like Dear Old Dad

In purchasing a farm a potent factor is the "terms of the sale." In building a church the problem of negotiating a loan is among the first to be solved. A long-time loan at a low rate of interest is desired. Our resources are banks, corporations, individuals, and "The Board of Church Extension." A careful comparative study will at once reveal the virtue and advisability of negotiating with the Board of Church Extension. It is to the church, new born, or spreading its wings for a greater financial flight, what a parent is to a son "going into business for himself." For the sake of the child, it is as solid as a bank, as thorough as a big corporation, yet like a father, it is sympathetic and forbearing and will stand by the church to the last ditch. Just like a dear old dad. That's a good point.

Hopkinsville, Kentucky. EVERETT S. SMITH.

Builds Monument to Our Faith

The next quarter of a century is destined to mark a forward step in church erection among the Disciples of Christ. It is as impossible to grow a strong congregation without an adequate workshop and temple of worship as it is to grow a family under nomadic conditions. An adequate house of activity inspires, attracts, dignifies, and makes an appeal to a community which is indispensable. It is to be hoped that in this new day, after a century of splendid history, the Disciples will realize the wisdom of the best architecture necessary to both effective worship and community service. The influence and permanency of the second century of our history will be reflected in our missionary program and in our church edifices alike. Every worthy building erected will be a monument to our faith.

Springfield, Illinois. W. F. ROTHENBURGER.

It Upbuilds and Sustains Morale

During the recent world war we learned as never before the importance of sustaining the morale of an organization. The equipment of Germany was superior, but her morale was finally exhausted. Hence defeat. The morale of France and her allies was sustained at the right moment by the promise of help from the United States. Church Extension has done just that for many a congregation. A splendid example was the building of the splendid house of worship at Hastings, Nebraska. A loan was promised when the people felt unable to go forward unaided. The mere promise sustained the morale of that congregation and they went forward to victory without the use of one dollar of Church Extension money. If a promise meant so much to a church like that, the actual loan, though it may be small, means much more to weaker congregations. May the purse of our Big Sister increase continually that she may constantly sustain the morale of the growing church!

Topeka, Kansas. R. A. SCHELL.

Meets Emergencies

Church Extension helps to meet emergencies. For many years the high cost of a site prevented the starting of a mission in the Mount Pleasant section of Washington, D. C. When at last the Columbia Heights Church decided to make the venture a loan from the Church Extension Board made possible the purchase of a choice lot. When the Government demanded the hall in which this congregation was meeting, a telegram from the Church Extension enabled us to construct within thirty days a chapel to meet our temporary needs. An adequate response in the September offering would enable us to meet the greater emergency now confronting us—the housing of our 500 members and of the hundreds more who could be won if we had ample facilities. EDWARD B. BAGBY.

Washington, D. C.

Big Business

Church Extension is a big business. It thinks and plans and operates in Kingdom terms. It dignifies the cause of the Christian religion and challenges the respect and confidence of men of affairs. It inspires the strong to cheerfully lend a helping hand to the weak, being confident that the Church Extension Board will give nurturing care through the years of greatest need and in the end will develop another unit of Christian forces to take their place in the battle line for world conquest.

The best thing that I know about Church Extension is that it does things and inspires others to do likewise.

Memphis, Tennessee. WALTER M. WHITE.

New Interest in Metropolitan Centers

The best thing I know about the work of Church Extension is the new interest the Board is manifesting in the larger metropolitan centers. Our cause in these centers has always suffered for the want of adequate buildings. It may safely be affirmed that in Chicago we have from time to time lost men of means who, if we had been able to enlist them, would doubtless through the years have have given many times the amount needed to provide buildings adequate in size and attractive in design to meet the needs of our churches. Churches need buildings which will correspond with their surroundings and in the cities therefore they must have architectural significance and be sufficiently large to command the attention of the passing multitudes. Recently the Church Extension Board has made loans and grants to city churches strategically located, in amounts sufficient to enable them to plan adequate buildings and thus a new day is dawning for our work in the larger cities. PERRY J. RICE.

Secretary Chicago Christian Missionary Society.

Spiritual Collateral

Church Extension has demonstrated that the quixotic practice of sympathetic credit is both possible and successful. It has reversed the rule of conservative business. The banks take pride in loaning money only to those who can offer the best security where the personal hazard is reduced to a minimum. But our Board of Church Extension says to the well-to-do who can give a surplus of collateral, "Get your money elsewhere," and to the poor and needy who have but a minimum of material security and a maximum of moral and Christian honor, "Come to us." The record of more than thirty years has proved that it is safer to loan money to Disciples of Christ on a basis of sympathetic credit than to go out into the marts of commerce with the choicest collateral. This is the finest thing I know about Church Extension. C. E. LEMMON.

Hastings, Nebraska.

Pioneering in Great Cities

The best thing I know about the work of Church Extension is that it gives sorely needed aid in the task of Christianizing the great cities of the country. Conditions in many metropolitan areas are such that locally it is quite out of the question to finance an adequate work. Church Extension helps to provide a building that is adapted to the needs of a city community and makes possible pioneer work in ministering to such a group. Without the assistance of Church Extension it would be impossible to make the work of certain city missions permanent and comprehensive. KIRBY PAGE.

Brooklyn, New York.

High Ideals Find Practical Expression

In the work of Church Extension the highest ideals of the Disciples of Christ find practical expression.

First, *unity*. It binds the strong church and the weak together in a great common interest and fellowship, making all alike feel that they are "workers together with God."

Second, *democracy*. It tends to deepen the sense of mutual respect and appreciation. The weak church feels that, being an integral part of a great brotherhood, it can receive help from the strong without shame or embarrassment, while the strong church in responding to the call of the weak thereby fulfills its own high mission and self-realization.

Third, *service*. What is the church for, anyway, but to serve? And what greater service can a church render than to lend a helping hand to a struggling sister congregation?

Thus in conserving and applying these noble ideals Church Extension is fundamental and challenges the loyalty and support of all who are interested in the conquest of the Kingdom.

Mayfield, Kentucky. J. J. CASTLEBERRY.

A Personal Appreciation

About the finest thing about Church Extension is the personnel of the men who are engaged in the work, and have been from its inception. Always they have been men of vision and faith, combined with a rare instinct for sound business principles, which, given entirely over to some secular occupation, would have made them millionaires years ago.

They have stood for the very best in church architecture and have had no little influence in bringing up-to-date plans for church buildings that will adequately represent the Disciples of Christ and efficiently present the Apostolic Gospel of Christ.

There has never been a corner of our great nation too remote for the Society, through its efficient secretaries, to visit. And never one too poor for them to encourage and foster. They are not only men of business acumen and indomitable energy with respect to the financial work of the Society, but with true evangelistic fervor, our Church Extension Board, through its secretaries, has helped in many lonely communities to "establish the things that remain" in our local congregations, and by presenting the glorious gospel, in its beauty, brought the power of God to men who were needy.

New Orleans, Louisiana. WILLIAM H. ALLEN.

Sets Up Altars of Faith and Hope

It sets up altars of faith and hope, around which multitudes may gather for worship. This is the most valuable asset to a community in that it both awakens in us and holds us to the reality of God. Church Extension also furnishes an opportunity for a permanent investment of money for Christian service, furnishing friendly cooperation in accomplishing a purpose, which probably could not be done at all or if done, done under difficulties too severe for the best results.

Baltimore, Maryland. PETER AINSLIE.

MORGAN UNIVERSITY

A Strong Right Arm to State Societies

Church Extension is a strong right arm of the Ohio Christian Missionary Society in ministering to the more than a score of mission churches we have with us always. We help to build the congregation. Church Extension helps to build the house.

But there are other fine things about this enterprise that do not come from the state secretary's point of view simply. Churches enter on the building enterprise with assurance because of the backing of this friend. In the midst of building they are safeguarded from serious mistakes by the rules of the board and the counsel of its secretaries. After the building is erected the church is debtor to an institution that will never be compelled to foreclose a mortgage to save itself from destruction in a panic or a period of money tightness.

Church Extension is a great stabilizing power to all churches.

Ohio State Secretary. I. J. CAHILL.

The Best Investment and Finest Security

Church Extension has given to our brotherhood one of the finest pieces of business administration that I know anything about. No financial institution in America has made a better record. To gather a fund of one and three-quarter million dollars in a period of thirty-two years, and make it do the work of over four and a half millions, without the net loss of a penny, is a magnificent achievement. As a safe place for investment of money to be devoted to the extension of Christ's Kingdom, Church Extension is not surpassed. An investor may know where every dollar of his investment goes. He may know also that not a single dollar of the investment is dissipated, but that the whole of it is constantly and permanently at work building the Kingdom. M. M. Moss.

Minnesota State Secretary.

Primes the Pump

The Board of Church Extension has helped us in establishing the cause in some of the most strategic fields in Illinois. It has come to the rescue in several places where, without this assistance, the church would have been unable to complete the building. I might mention twenty-five such places, but one is before me in a very special manner just now. Irving is a village of 1,000 inhabitants. They needed a new church and wanted to build a good one. A loan from Church Extension is the thing that finally enabled the brethren to put across the proposition. Sunday, June 13, we dedicated the building with all the money to pay for it. The Board of Church Extension will be taken care of as the money comes in, but its loan was what primed the pump. H. H. PETERS.

Illinois State Secretary.

The Zero Hour

What is the best thing I know about Church Extension? As well ask a Frenchman what is the best thing he knows about America, while upon him are visible marks of privation and the scars of battle.

Out on the Western Front at Paonia, Colorado, it seemed that the day had come and the hour had struck. The contingent climbed out of the old morgue in which the worship was being held, concentrated all forces on a strategic position, and were bending every possible energy to reach the objective when it became apparent that we were compassed on every side. The battle was going against us. Every resource was exhausted. We were on the defensive. Debts were crushing. Mortgages and liens were threatening our beautiful building. It was advertised to sell under the sheriff's hammer. The most beautiful building in the Rocky Mountain district was about to be changed into a monument to mark the place of burial of a lost cause. It was the zero hour when from across the plains and over the mountains from the Board of Church Extension came enough of sinews of war to turn the tide of battle and now after eleven years we are in the "Army of Occupation."

Paonia, Colorado. CHARLES G. STOUT.

Statesmanly Administration

The best thing I know about Church Extension is the businesslike and statesmanly administration its funds have had and are having. It is the best operating commentary on the question of our Lord, "Which of you, intending to build . . . sitteth not down first and counteth the cost . . . whether to finish?" More than any other agency among us it exalts the wisdom of "seeing through" a program before its launching. And better than that, it practices its preaching.

E. F. DAUGHERTY.

Los Angeles, California.

Inspirational Value

The best thing I know personally about Church Extension is the great number of churches it *builds* which it does not build. Now, that sounds like a paradox, but I know the truth of the affirmation.

When pastor of the First Church, St. Paul, I tried to lead a building program. The congregation despaired till Church Extension granted a loan. By this encouragement the church took heart. It replenished its own cruse of oil and never called for the loan. It was heart, morale, that the church needed—this Church Extension furnished. If this were an isolated case it would not be worth mentioning, but the name of the First Church, St. Paul, is legion.

Church Extension has erected scores of buildings and raised hundreds of thousands of money by the silent fact of its existence. This kind of help is better than money.

A. D. HARMON.

President Cotner University.

The Reserve Bank of the Brotherhood

The best thing that I know about Church Extension is that there are many good reasons for its existence. Let me confine myself to one.

It is a guarantee proposition. It fills a place in our church's life that the reserve bank fills in the financial world. Many churches, big and little, are led to build because they know there is a reserve fund that will take care of them if the unexpected happens.

Many of these churches have never asked the Board of Church Extension for a penny, but this confidence that the permanent fund creates in our brotherhood, gives a stability to the church building enterprise that nothing else can ever do. Keep on building up the fund, for the greater your assets, the more confidence the brotherhood will have, and the more buildings will be erected. C. W. CAUBLE.

Indiana State Secretary.

Teaches Value of Good Building

The Church Extension Board and the principle on which it works, have helped to create a conscience on the value of equipment for church work. The intelligent Disciple no longer believes that a "Board Tabernacle" is as effective as "a Cathedral" in attracting the attention of men. We no longer believe that a "bunk barrack" is as good as a "community house" for promoting Christianity.

Church Extension saves us from being bombarded by over-zealous and under-intelligent men and women, who suddenly conclude that there ought to be a church house built in their town, to house a half dozen families, who "love the cause" and despise the "denominations." Churches are located with a view to serving the community, and honoring the Lord, for those who expect to ask for a loan have come to understand that these matters will be carefully weighed by the Board before the loan is granted.

We no longer feel that we are "hard-hearted" when we throw a "tearful" letter into the waste basket, even though it was pleading for "just one dollar" to assist in building a meeting house.

Church Extension is gradually taking church building out of the realm of sentiment, selfishness and senselessness, and putting it in the world of sanity, solvency and service.

Carthage, Missouri. L. J. MARSHALL.

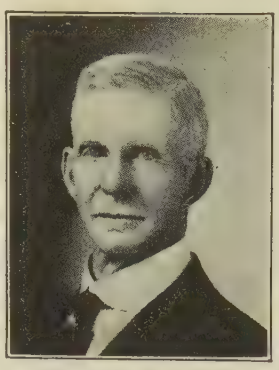
It Cannot Be Hid

The housing of a congregation by Church Extension makes it a miniature city set on a hill; it cannot be hid. The night-overtaken turn to its fixed light as guide to rest and safety. It is accessible by day as well as by night, for its gates are ever open. Blind beggars and sin-leprous ask of it living bread.

Without Church Extension local Christians lead a nomadic life, without yak cloth for tents. They are Hagars in deserts, with a cruse of water, praying their thirsty children shall not cry in vain. I. N. MCCASH.

President Phillips University.

Gives Prestige



No sufficient emphasis has been laid on Church Extension as a missionary agency. It is vastly more than housing a weak church and making a comfortable home for a family of Disciples of Christ. On a missionary field it becomes a holy temple where the name and fame of our Lord is seen and heard in power. Arizona has several young cities, now churchless, so far as we are concerned, which, with from $5,000 to $20,000 invested by the Board of Church Extension, would do more than many times that sum dribbled out in small salaries to unequipped missionaries on the outskirts of our civilization. Thirty thousand dollars loaned to Phoenix, put us on the map in the whole Salt River Valley. Twelve thousand five hundred dollars invested in Douglas has directed more attention to the character and mission of our people and our plea for unity than all the fifteen years of service of faithful men with no adequate building. Tucson and other important centers wait for the aid of Church Extension. R. E. DUNLAP.

Arizona State Secretary.

Perpetual Motion

There are four things about Church Extension that have always made an appeal to my imagination and to my judgment:

1. Church Extension inevitably means the extension of the church.
2. The Extension Board is the Mark Tapley of our brotherhood. It encourages our people to attempt big things and to expect big results.
3. A loan to weaker churches means that that church will have the oversight and friendly advice of men who have a large knowledge of the church and who have shown a progressive spirit, coupled with a sound judgment.
4. Church Extension imparts to the dollar perpetual motion.

Spokane, Washington. GEORGE W. KNEPPER.

Three Good Points

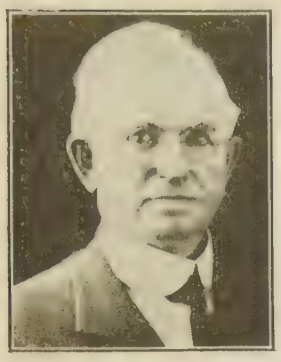
Church Extension teaches the lesson of self-reliance to congregations. Its methods are such that it does not do for congregations what congregations can do for themselves. Oftentimes the promise of help so urges the spirit of self-reliance that they can do more for themselves than they had thought.

Church Extension corrects shoddy business methods on the part of church officers who ordinarily exercise business sagacity in secular affairs. It insists upon church boards coming up to the scratch in the preparation of their property for a loan, and the insistence is always wholesome.

Church Extension creates a confidence throughout the community in a congregation. It is a great thing to be backed by a "million-dollar" corporation, and not all secular business firms can command such prestige. Surely outside people will have more respect for people who can command such respect from their own brethren. C. F. SWANDER.

Oregon State Secretary.

A Successful Business Enterprise



Contradicting the usual charge that church affairs are not conducted along business lines, the Board of Church Extension has been one of the most successful institutions known to the business world. When their losses in handling $4,500,000 are considered, I do not believe that there is another corporation or a banking institution on earth that can make a favorable comparison. If any institution has a right to the patronage of the brotherhood, certainly the Church Extension Board has this right.

I desire also to call attention to this outstanding fact in addition, that while there is a current idea that preachers have little executive and business ability, yet this fund has been handled from its beginning largely by preachers. It should also be observed that the handling of this fund both in the closing and in the putting on loans among the churches is usually under the direction of preachers, which leads me to make the observation that when preachers are placed in charge of business matters they will lose nothing in comparison with other men, for even in the business world men who pose as business men are not all successful.

I regard the Board of Church Extension as one of the most adequate agencies in our missionary enterprise.

Texas State Secretary. J. B. HOLMES.

Its Reach Into the Future

Church Extension is the last and powerful word in inspiring generations of human spirits. The fund is permanent and will go on forever inspiring and helping the disciples of our Lord to build temples of worship and to establish the kingdom of God throughout the earth. J. FRED JONES.

Oklahoma State Secretary.

Church Extension and the Bible School

The Master said, "I am come that they might have life and that they might have it more abundantly." To this end we work together with Him. Life is dependent upon sustenance, upon food. The Heavenly Father has made a life investment in each individual, in each church. The test lies in the return we show on this investment. In order to produce an intelligent Christian citizenship the church must provide the means for the developing of the fourfold life, mental, social, physical, and religious. The church building is no small factor in this process. The best thing I know about Church Extension is that it enables the church, through adequate housing, to turn out the greatest product on the raw material with which it works. Character building requires painstaking nurture. Church Extension backs up the program of character building by aiding churches to acquire buildings properly equipped for modern Bible school work and a real program of religious education. S. W. HUTTON.

Southwestern Bible School Superintendent.

Wealth of Sentiment and Conviction Perpetual and Multiplied

The church house in which I made the good confession as a boy has long since disappeared and its foundations cannot be identified. I began the study of the Bible in a rented home over a store in a Wisconsin lumber town. Our church work in St. Paul, Minnesota, began without a church house. I am one of the charter members who met alternately in three homes for a long while. I have preached in schoolhouses, in private homes, and in the open. I have dedicated scores of church houses. I know the longings of saintly men and women, the weariness of hope deferred, the long and almost hopeless struggle to secure a church home. I know the joy and gladness, often overwhelming and unutterable when realization comes. I know our sacrifices, which the angels must have written in tears and thankfulness and wonder. I know that infidelity measures the success or failure of Christianity by the increasing or decreasing number of church houses. I know that on the mission field aroused paganism strikes first by burning church property. I have seen hundreds and hundreds come to the turning point of life and destiny in revival meetings and church services. Some came from crime and despair. Some have climbed to national distinction. I have seen others going to the ends of the earth, and have seen them planted in every nation under the sun. I do not wonder that the Holy Spirit preserved the memory of the synagogue builder. The best men and women of all time are of kin to the builders of the tabernacle in the wilderness. They know the heart of David, who made the temple possible. Our song, "The Church in the Wildwood," was written only yesterday, but its sentiment is as old as the race of mankind.

That all this wealth of sentiment and power of loving conviction is backed by a great financial foundation, that it is perpetuated and multiplied, is the best thing I know about Church Extension. The next best thing I know is that many of the choicest souls ever known, though their bodies are dead and buried, are yet living and working through gifts left in its keeping. I know also that I can serve through it as long as the sun shall rise and set. ALFRED M. HAGGARD.

Des Moines, Iowa.

Equips the Church to Serve

Every business firm has come to realize the need of modern equipment to do its best work. Our great lack at this present moment is just this, in village and city. The Book tells us to "Bear one another's burdens and so fulfill the law of Christ." Just here Church Extension does its best work, in knowing the need, in supplying that need for proper facilities, so our churches can better "do the work of God in the world." To help the church to equip itself so as to be of greatest service in its community is the great work and mission of Church Extension.

Denver, Colorado. CHARLES LEMUEL DEAN.

Board of Reinforcement

The best thing I know about Church Extension is its reinforcing function. It gives practical and effective support to the evangelist who organizes a new church. It gives courage and aid to the little bands of disciples who bear loyal testimony in their several communities. It gives assurance to the community that the new venture is not an experiment. It warrants the use of missionary funds in supporting missionary pastors. It makes more convincing the appeals of all our other boards, because of the aid that was rendered the infant church at its birth and during its early childhood. It could well be called our "Board of Reinforcement."

Los Angeles, California. W. F. RICHARDSON.

A Trinity of Good Things

There are three "best" things about Church Extension: first, a Capital Fund that recruits itself every year—that stirs the imagination; second, a Non-Commercial Relationship of lender and borrower—that accords with the fitness of things; and third, a Recognized Obligation on the part of all the churches to help build a house of worship for even the smallest mission-field—that appeals to the conscience. As to the first, one trembles and rejoices to think to what proportions the snowball will eventually grow; as to the second, when a church pays interest on a debt, it is fine to know that it is "the cause" and not an individual or an insurance company that is being benefited; as to the third, "we that are strong ought to bear the infirmities of the weak." Go to it!

Richmond, Virginia. H. D. C. MACLACHLAN.

A Democratic Organization

The democracy of the Church Extension idea appeals to me. Back of the whole project of the church work in all lines stands the assurance of this organization which recommends itself through its management to all the churches. It means as much to the large church as it does to the small church. The struggling mission knows it as a big Brother and the great city church knows it as a faithful ally. To both it holds out a welcome hand as a channel through which a most practical work can be economically done. It has become an increasing necessity to all the churches because of its democratic appeal and service to all the churches. The real Democracy of Church Extension has wonderful gripping power.

HARVEY BAKER SMITH.

Hope to the Hopeless

The best thing I know about Church Extension is its ingenious way of restoring confidence in those who are without hope and uncovering the hidden treasures which belong to God and putting them to work in an unselfish way for Him. Thus enlarging the vision and developing the spiritual life of the church. Solomon says, "Where there is no vision the people perish."

Winder, Ga. JNO. H. WOOD.

Strictly Business

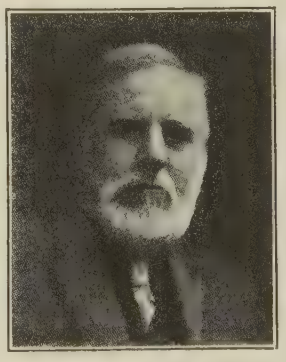
The Church Extension Board maintains a strictly business relation to the beneficiary churches. It does not presume to attend to the church's business, but it attends to its own business, on strictly business principles. Because of this strictly business relation a great fund has been handled with scarcely the loss of a cent. Its business methods are both honest and generous, and since these methods are business methods, and have nothing whatever to do with the domestic affairs or management of the churches to be helped, the Church Extension Board has thus far escaped any criticism which might be launched against a managing or "bossy" board.

Our United Missionary Society, representing its various interests, and our college boards would do well to take cognizance of the methods of operation on the part of the Church Extension Board. In point of fact, no one of these boards has any other relation to the churches than that of administering, through cooperation, the business of the churches, and offering suggestions as to the best way of securing cooperation among the churches for the conduct of the big business.

All of the advantages of the Church Extension Board cannot be pointed out in this article—I am simply stating what appeals to me as an outstanding explanation of its great popularity and the splendid service it has been enabled to render to the brotherhood. E. L. POWELL.

Louisville, Kentucky.

A Call to Cooperation



The best thing that I know about Church Extension is that it is a call to the churches to cooperate in carrying out Christ's will. He wants his Churches to extend his gospel of saving power to the ends of the world. Church Extension, as experience has taught, if not an essential, is found to be a most helpful method of extending Christ's gospel. It says to Christ, in effect, "We are working with Thee and for Thee in the sublime task of Christianizing the world; and we have reason to expect Thy blessing upon us, and the hearty cooperation of all who love Thee." Nothing better can be said of any institution than that it can truly say this of its relations to Christ and to the work He has left for His church to accomplish.

Los Angeles, California. J. H. GARRISON.

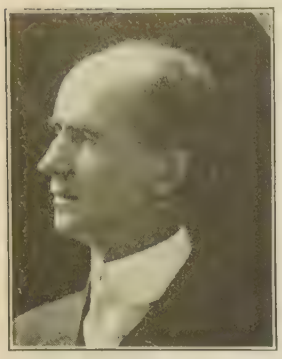
The Parable of the Two Georges

The Building Committee came unto the preacher and said: "Send the carpenters away, for our funds are not." And the Preacher cried mightily unto George who is also called Muckley. And he said: "Calm thyself and wait." And it came to pass in process of time that from the Wide Place in the Road, and from the Corners where the Bean Blossoms, and from the church by the Boulevard, came many offerings both large and small into the Board of Church Extension. And the Board took them and gave thanks unto God, and distributed them to the church. Then it was that the sound of the hammer and saw ceased not until the evening before George the son of Snively stood in their midst. When the "fragments" were gathered and returned there was more than at the beginning.

The best thing about Church Extension is its cooperation.

Tulsa, Oklahoma. MEADE DUTT.

Builds Christian Character



The best thing I know about Church Extension is not the great work it is doing to help weak churches build houses. It is helping God build Christian character by a challenge to the Church to do larger things in the way of better equipment for the training of the young people, by the call to a consecration of life and money to an Ideal, and by calling for team work thus fostering and growing a spirit of cooperation.

If there are sermons and poems in brooks and stones, God's presence is felt in a house dedicated to His name as nowhere else. R. W. LILLEY.

Charleston, West Virginia.

Provides Backbone

The greatest thing that Church Extension ever did for me was to give me back-bone enough to undertake what otherwise I would have been afraid to. I led two congregations in building, both were weak and it was quite an undertaking, but I felt that if need be we could get help from the Church Extension Board. In one case we never even had to ask for help. In the other you came to the rescue. CHARLES E. COBBEY.

Omaha, Nebraska.

An Asset to a Church

It gives credit and power and standing to the congregation in the community, town, city, where it assists in building a house of worship. It is a good thing to let the citizens know that a great and loyal brotherhood is standing back of the church that has enough vision and consecration and energy to erect such a house of worship as will be a credit to the community—a house modern, beautiful, well equipped and adapted to the various forms of Christian service in the twentieth century.

People of all faiths, and some of no faith, will help generously in an enterprise that means much for the moral and spiritual advancement of men, to say nothing about the material gain—which always follows—to the community.

Church Extension not only builds houses of worship; but, through them, builds character, and that's the best building, after all. And because it builds character, it builds up the community; and whatever builds up a community builds up the state and the nation—and that's quite well worth while.

Wichita, Kansas. WALTER SCOTT PRIEST.

Religion Rebuilding Civilization

THE only figure on the horizon big enough for world leadership is Jesus Christ. His humanity is spacious enough for all nations and races to find themselves in Him. I am glad I am a minister because the Savior I proclaim is certain to be increasingly the world's hero.

If civilization is rebuilt, it must be by religion. The Gospel is the only thing that will meet the situation today. Old restraints have broken down. The world must be held by new attachments, and these must be of a kind that will make men friends. Force has played out. War has fired its last shot and missed the mark. What the world needs today is good will. It takes the Gospel to make men brothers. Because my message is the only hope of the new world, I am glad I am a preacher.

But society, at last, is what the individual makes it. Society can never be bigger than the social units of which it is composed. If we are to have a better world, better legislation, better trade, better industry, better labor conditions, better race relations, we must have better people. The human heart must be changed.

I am glad I am a minister because the message I proclaim is an emancipator. It is the truth that makes men free. Character is a better dividend than money.

I am glad I am a minister because it keeps me optimistic. My business is to make men hope, and I get a reaction in my own soul that at midnight seems to shout: "The morning cometh!" I am in the cheering-up business, and my work secures to me a place in the sun. I can tell men that God is on the throne, and that because He is, evil is doomed, and right and justice decreed to win.

Because I believe that Jesus is the Son of man, humanity's Hero, because I believe the Gospel can meet and solve all our problems and save the world, because I know it can regenerate the individual and make men free, because it is my own hope for time and eternity, I would not quit preaching to change places with any man who lives.

Nashville, Tennessee. DR. JAMES I. VANCE.

Christ and the Crowd

IT is always interesting to know what is a person's opinion of the crowd and what is his attitude toward it. If we know these things we can estimate pretty closely the person's character and worth.

There are individuals with hermit-like tendencies who prefer to be alone a large portion of the time and who do not relish being mixed up with the multitude. We sometimes hear the saying, "I hate a crowd."

Others look upon great companies of people with curiosity as their dominant feeling. They like to study what is known as the psychology of the mob. They delight to give free wings to their imaginations and to speculate on the varied natures, dispositions, characters, passions, ambitions represented.

Still others are oppressed with a feeling of melancholy as they contemplate large multitudes of their fellow creatures. The spectacle suggests the sadness, tragedy, barrenness, emptiness that constitute much of human life. Consequently, some persons grow pessimistic as they contemplate the masses.

What about Christ and the crowd? What was His attitude and reaction? What did He think about when He looked upon great throngs of people? How did He act with them?

He was certainly no ascetic. He liked folks. He mingled freely with the multitude. He was thoroughly interested in His fellowmen, in the circumstances, motives, longings and actions that made up their lives. He was very informal and unconventional, finding free contact with all classes.

He was thoroughly sympathetic with the crowd. He was profoundly moved by the temptations, the trials and the sorrows of others. He was busy through the day and from day to day, instructing the ignorant, healing the sick and bringing comfort to the sad-hearted.

Finally, He died for the crowd. In the fulness of His wonderful love He gave His life on the cross for the sons of men. When we are blessed with a generous measure of His spirit we are free from the narrow prejudices and miserable antipathies that are all too common in this world. To be Christlike is to love our fellowmen of every race and color.—*The United Presbyterian.*

Shall We Despair of Unity?

By H. C. ARMSTRONG

"THE cause of church unity still lives. Some of our denominational journals may seem to have been burying it with military honors—but burying it only in effigy. It rises again before us, not as a specter from the grave, but as the queen of the heavenly graces, with a train of reverend and learned advocates. It has long had its enthusiastic friends who were discreetly praised as amiable visionaries; now, apparently, it has some alarmed foes, who have betrayed no languid interest in the 'iridescent dreamers.' And so it takes its place among the living issues of the day."

There words read as if they were spoken yesterday. As a matter of fact they are words of prophecy spoken a quarter of a century ago concerning conditions existing then, but in reality describing even more accurately conditions today. Christian unity is indeed, as it has been called, the characteristic movement of modern times. "Other questions, matters of doctrine or policy, may agitate certain portions of the Church here and there, but this is the one question which moves the whole Church everywhere in both hemispheres. There is no corner of the world, no outpost of Christian missions, to which it has not penetrated. Meanwhile, too, the great Christian heart of the age has been praying and hoping, as never before, that Christ's own prayer for oneness might be fulfilled."

Faith Faltering

Division and redivision, having run their unhallowed course for four centuries, have reduced denominationalism at last to the uttermost extremity of absurdity, until reproach has been brought upon the very Church itself, and the supreme claims of Christianity have become so obscured that the majority of men feel that they can get along without the Church. Not only so, but for a century or more those sovereign bonds of the Holy Spirit and Holy Scripture have become so relaxed among Christians that it has been possible for groups and coteries of men for one doctrinal reason or another, instan e after instance, to withdraw and start "new churches" and commit the supreme heresy without fear or compunction of conscience.

Yet in full face of these scandalous facts there seems to be a faltering of faith in the grand ideal of Christian unity. It is being said that we have now the only kind of unity possible or desirable. "Cooperative denominationalism is the best possible order for the Church in the present age." Possibly so, but it is a "second best" order, and God gives His "second best" only to those or to that age which will not have His best. In 1861 a prominent farmer said, "I am concerned with the affairs of Harford county, after that I am interested in the affairs of the State of Maryland, and after that I have some interest in the Union." What one believes possible and desirable depends much on one's horizon and perspective. Jesus and Paul placed the perfect unity of the Church first. "When the Son of Man comes will He find faith on the earth?"

The Church at Different Levels

Moreover, it is said that "the Church must always exist at different intellectual, social, and spiritual levels because humanity will always exist at these different levels." This strikes at the very heart of the question. Humanity indeed will always exist at different levels. Must humanity therefore forever be divided into classes and castes, social and religious? Here is where the law of conciliation applies. Here is the one point of possibility and hope. The more enlightened can always be the more magnanimous, the more cultured can always be the more courteous and generous, the more deeply and genuinely spiritual can always be the more forgiving and gracious. The nobler can always yield with the better grace. The stronger can always act earlier and concede more without loss of nignity than can the weaker. Indeed, if Christians were all of one level there could be no reconciliation. All would be equally incapable of the higher reason and higher grace which make conciliation possible.

This is the task of the present hour. Edmund Burke well said that no long-standing difference can be settled except by conciliation. This means nothing more nor less than settlement by peaceful methods. The supreme duty of the present moment in Christian unity is friendly conference and cooperation. It is time for each Christian body to be thinking not only of its own things, but also of the things of others. The complete unity of Christians is both possible and desirable through reconciliation.

"A House Divided"

Meanwhile the irrevocable judgment of the Judge of all men still stands, "A house divided against itself cannot stand." We can take our choice, but we cannot change the fact. To perpetuate division is to fix the doom of "the house." The word of Lord Parmoor in his Manchester address concerning peace among the nations applies equally to unity among Christians. He said there are three alternatives, and only three. First, go on in the old order of rivalry and suspicion and balance of power, which is unthinkable. Second, some one nation rise up and conquer and absorb all the rest in a *pax Romana,* which is impossible. Third, all nations agreeing together in a free and voluntary covenant of peace and brotherliness. So it is with this other greatest of world questions. There are three alternatives, only one of which is even thinkable, namely, a free and voluntary union in reconciliation and brotherly love.

Dealing with the Mightiest Forces

THE conviction deepens with me year by year that there is no more effective position from which to do good to one's fellow men than the ministry of the Christian Church. I have believed this ever since I went into the ministry myself, but the events of the past few years have more and more made me feel that after all, the most direct approach to a solution of the problems of humanity in their world-wide phases is through setting up a lofty spiritual ideal. In these large relationships we have seen everything else but the emphasis on spiritual ideals fail. I rejoice that the minister has not only an opportunity to preach, but also to practice. The innumerable fields for the Church's activity today make it possible as never before for one who sees a real truth to put it into some measure of working effectiveness. There are very many personal satisfactions in the ministry, but the greatest, after all, is just the consciousness of dealing with those spiritual factors which, in the long run, prove to be the mightiest forces.

BISHOP FRANCIS J. MCCONNELL.

Photograph of R. A. Doan and 896 of his neighbors in Nelsonville, Ohio, who attended the Bible Class which he taught before he became secretary of the Foreign Christian Missionary Society. It was a Community Class, attended by members of all churches and no church. Naturally, no one could succeed Mr. Doan in the leadership of such a class, but the results have been conserved in the development of large men's classes in all local churches, with a strong fellow feeling among them. An actual attendance of 896 in a town whose population was only 5,421 is undoubtedly the record, and will be for many years to come. And yet it shows what can be done when a strong and earnest man undertakes to bring the Word of God to the people.

Take a pencil and a sheet of paper and figure out the possibilities in adult classes if every community in the United States and Canada had men and women who would follow Mr. Doan's example with something like the same ability, energy and enthusiasm that he gave to the Nelsonville class. Allow for twice the population of the town, as undoubtedly many came from the country and nearby villages. Allow also for visitors on the day the photograph was taken, for most people do like to stand before a camera. Even so, there was at least one man from every twenty people, men, women and children, enrolled as a regular member of that class. On the same scale there could be 5,500,000 men enrolled in Men's Bible Classes. Then, of course, it would be more easy to enlist that many women in classes for women and corresponding numbers in classes for young men and young women. Is your community developed up to the standard?

Back to the Drumtower

By E. I. Osgood, M. D.

IT was in the old Drumtower Church, "in the shadow of the Drumtower." The speaker who had the floor was just concluding.

"Mr. Chairman, there is one thing in the plans for the Nantungchow school which I especially can heartily endorse: that is the expectation of teaching the younger generation of Chinese how to make soap."

Secretary Doan used to make brick in America, but he commends us to the making of soap in China. Anyway, that was what he said to us at our China Mission Annual Convention in April, 1920. Then he added, "You will get still more of my approval if you will teach Young China the *value of using soap.*"

This 1920 convention showed that new China wants to know how to make not only soap, but gardens, forests, better wheat and cotton, cleaner streets and healthier bodies. Dr. Macklin reported lecturing regularly to the police force of Nanking. His subject was public health. They are buying a lantern to show health slides to the people of the city. They are publishing the books on health the Doctor is translating. Mr. Sarvis has carried his new lantern and slides on social, hygienic and industrial progress, to more than half of the towns in the Chuchow district, where we have little churches and schools.

"Cleanliness is next to godliness" has been preached by many in the Mission this year—and the Chinese people have shown a disposition to want to learn how to be clean—socially, morally, physically, politically and spiritually. Not only throughout the districts in which our missionaries work, but among the students and literary classes throughout China there is growing an intense longing to clean up. They want to be clean of the Japanese influence. They would like to clean out the military party, which is dominating politics. Students in government and mission schools throughout this past year have organized and agitated to imbue the people with the spirit of patriotism.

Indeed this student movement indirectly ministered to this 1920 convention, which was the largest yet held in the history of the Mission. The University of Nanking students, in cooperating with students in all parts, have been on a more than two weeks' strike as a protest against the political situation. This gave all of our Nanking missionaries freedom to attend all sessions. With the exception of four ladies in the difficult-of-access station of Luchowfu, every member in the Mission was present. This feeling of restlessness and the desire for something lacking in themselves have given the greatest opportunity for aggressive direct evangelistic work. In all our stations we have stressed evangelism as never before. The recent war has rid the Chinese of the idea that all Western nations are Christian, that the church is the controlling power in these lands, and we are driven now as perhaps we have not been in the past to hold up Christ as the only Savior and Hope of mankind. The fact that our churches and Sunday school attendants have greatly increased in numbers, and that on week days preaching services have been better attended than ever before, indicates that the simple gospel message is getting hold of the people.

Secretary Doan, who has been spending some months studying the situation in Japan, came over to cheer us by a two weeks' visit. He brought along Mrs. Doan and the entire McCoy family. The Japan Mission thought it about time to educate us into the problems of mission work in the Island Kingdom. We decided that their whole Mission needed to know more of what Japan is trying to do with her unwieldy neighbor, so we voted to have Mr. and Mrs. Marx represent us at the convention of the Japan Mission this summer.

Since Mr. Doan has been Laymen's Secretary and handling the Executive Committee's correspondence with the China Missions, we have not only learned to love him, but have a high respect for his business ability and his capabilities shown in the letters he has been sending us. His short visit at this convention (and it was our thirty-second) was not a benediction, but rather a prod to far more efficient mission activities.

This last autumn there came to us the biggest body of new recruits the Society has

Freshman Class, Ginling College, Nanking, China.

Where the New Missionaries Achieve the Impossible by Learning the Chinese Language. At the Right, Meigs Hall, Dormitory for Young Women Missionaries, Built with Presbyterian Money and Named for a Pioneer Disciple of Christ.

ever sent out in one year. At the convention we older missionaries proceeded to disillusion these newcomers on some points and educate them on others. We have ten jobs for each of them, wives and all. It slowly seeped into their heads and hearts that China needs to have each year for the next twenty years sent into her borders the largest number of missionaries ever sent in any previous year.

On the evening following the close of the convention these new recruits invited us to congregate in the home of our oldest members, Dr. and Mrs. Macklin. Among the older members of the Mission present was Mrs. Meigs, one of the first women our Society sent to China. She could tell the newcomers many fascinating facts concerning other days when the conditions of the mission field were far different from those of the present. Her presence reminded us of the valiant labors of Mr. Meigs in behalf of education in Nanking, and his great part in bringing about the establishment of the University of Nanking, a report of whose tenfold increase in almost every respect during the last ten years was read before the convention.

It was the report on the medical work which introduced the most immediate problem. Owing to the shortage of foreign workers the past year compelled us to experiment with placing into the hands of Western-trained Chinese doctors the bulk of our medical work. In the Chuchow and Nantungchow hospitals Drs. Sung and Yang have been given the entire responsibility. Dr. Yang received his entire training in the Luchowfu hospital under Drs. Butchart and Wakefield. He has had a few years of independent practice. During the absence of Dr. and Mrs. Hagman on furlough this year he has had charge of the Nantungchow hospital. Owing to the shortage of workers at the Chuchow station Dr. Osgood has had to take oversight of the entire work there, schools, hospitals and churches of the entire district. Fortunately there is a group of consecrated and experienced Chinese leaders to whom were parcelled out the various departments of work. Among these is Dr. Sung, a graduate of the University of Nanking. In Luchowfu, Dr. T'ang, a graduate of the medical department of the University of Iowa, has carried much of the hospital work while Dr. Stevenson was busy with building plans and construction.

But no doctor can longer carry such burdens alone. Both Drs. Sung and Yang have nearly broken under the strain and must have better support by the immediate strengthening of the medical staff. Unless more doctors and nurses are sent out to the work, some of the medical work must be closed for a time. This is a department which the Chinese intensely appreciate. They pay in large sums for the sustaining of the work.

The reports of the convention also showed that the Chinese church has given larger sums for the Christianizing of the people than ever before. A number of churches have set a stake for raising at least half of their budget. A number of Christians are more than tithers. Large numbers of the educated classes are flocking about the churches and beginning to realize that Christ is the hope of China.

The Chinese annual convention met in Nanking the week previous to the one for missionaries. They had for their president one of Mr. Meig's old boys, H. F. Li, an older brother of Alexander Li, who is well known to many in America by reason of his having done post-graduate work in Hiram College and Yale University. In these Li brothers there still lives the heart of their teacher. To this Chinese convention was given the privilege of electing the first Chinese to serve on our new joint Chinese and Foreign Advisory Committee, to which is entrusted the oversight of the entire mission work. Formerly the committee was composed of foreign workers. The day has come in which the Chinese Church must bear responsibility and fellowship in the directing of the work.

The Chinese convention elected this same H. F. Li as the first member of this new joint committee. Mr. Li has been for years our representative in the Nanking School of Theology. Mr. K. H. Hsia, pastor at South Gate, Nanking, is the second member, and Miss Chen, so long a co-worker with Miss Lyon in our Nanking Girls' School, is the third member. To these three, with Messrs. Sarvis, Burch, and Miss Vautrin, and Mr. Garrett, secretary of the Mission, is now entrusted the work of the Central China Christian Mission.

This Chinese convention took another big step forward. By unanimous vote they agreed to press the question of Home Missions and enlist the entire church in prayer and the taking of offerings in support of the group of Chinese men and women who last year went out to Yunnan as missionaries to the Chinese there. Every pastor present at the convention pledged himself to tell his congregation of this Yunnan mission work, and win their support of it.

Prayer Meeting Topics for 1920

SEPTEMBER

1. Workers Together with God. I Cor. 3:8-17; Mark 16:20.
8. Christian Internationalism. The benefits of prohibition. I Cor. 9:25-27; Prov. 23:29-35; Hosea 14.
15. Great Preachers and Their Message. Peter and the Good News. Acts 2.
22. The Church School. II Tim. 2:14-19; Matt. 28:18-20.
29. The Art of Encouragement. John 8:10-12; 21:15-19; Luke 21:1-4; I Chron. 12:21, 22.

OCTOBER

6. The Sunny Side of Trial. James 1:2-4; Matt. 5:10-12.
13. Christian Internationalism. Regard for Nineveh—City evangelization. Jonah 1:1, 2; 3:1-10; 4:10-12.
20. Great Preachers and Their Message. Philip Preaching Jesus. Acts 8:25-40.
27. Hymns and Spiritual Songs. Eph. 5:19-21; Col. 3:16, 17.

A Church That Meets Community Needs

By James Speed of *Southern Agriculturist*

THERE is just one church in North Middletown, Kentucky, and there are no other churches within a radius of five miles. This peculiar fact took me to Bourbon county that I might learn how the community was persuaded to have one church when other rural communities sustained from three to five each.

Of course, I had some preconceived ideas, as I asked the pastor, Mr. F. M. Tinder, "Did the consolidated church come through committee meetings and an understood merger of the other churches in the neighborhood?"

"I'm afraid you have the same idea that many other people get and that is that this church originated by several other churches agreeing to come in as bodies. Really, this church grew out of service rendered the community. In the early part of the last century there was a small Baptist Church and a Presbyterian Church in this neighborhood. Later a Christian Church was organized and gradually through carefully developed community spirit the majority of the young people all came to this growing church.

"I believe the reason for the growth and the continued growth of this church and its ability to absorb the others lies solely in the fact that it has continually kept before the people some big, vital community question.

"Just how strong is this church in the community and in what way does the church touch the life of the people?" I asked.

"One of our regular bits of service is a survey of the neighborhood. This includes every white family in North Middletown, with its 400 inhabitants, and the surrounding country for a radius of four and a half miles. We have just finished our survey lately and we find we have 1,100 white persons in the community and 500 of them are members of our church.

"During the war the church became the center of all our patriotic activities. The Red Cross workshop and headquarters were at the church and our Boy Scouts of America, of whom I am the Scoutmaster, scouted the surrounding country to locate walnut timber for gun stocks for Uncle Sam, gathered walnut shells for gas masks and distributed literature of all kinds.

"Immediately after the Scouts got through their war work they buckled down to the work of making pork. Last year they had a large and very successful pig show on the streets of the town and the Commercial Club put up $130 in prizes. So you see, we strive all the time to make the church a real, everyday part of the life that our rural people are living."

"What are you doing in a social way?" I asked.

"You might be interested in our social hikes, which are a pronounced success. These walks are quite popular in the spring of the year and all of the young people, even the married ones up to thirty, take part. The hike usually takes us to some grove late in the afternoon and we have the evening meal under the trees and a delightful social time. One-half of those on each of these walks furnishes and serves luncheon for the others.

"That brings me to the point of the social standing of the members of churches, especially those which happen to be located in a neighborhood where there are many landowners. In the church here the word landlord and tenant are never mentioned. They are both yoked up in work for the good of the community and the teaching of the church eventually does the rest."

I was anxious to know how the larger social events and entertainments were handled, so I asked Mr. Tinder, who continued:

"We have entertainments and even our farmers' institutes are held in the church building. Only the other evening we had a noted soloist from Chicago for a concert. It was open to the public because by paying for such concerts through public subscriptions we can give high-class entertainment to everybody in the community.

"The Redpath Chautauqua will pitch its tent in the churchyard for five days this summer. During that time the church will be open for the use of the people, so that if we happen to have bad weather the church can be used."

After we had gone through the beautiful, modern church, with its pipe organ, its many Sunday school rooms, and its three pianos so that the children may sing in any portion of the building, Mr. Tinder showed me a small stable and other farm buildings on the back of the lot. I was anxious to know about these buildings, so I asked, "What have these to do with the church and its activities?"

"A great deal. Those are the buildings which house the teams and equipment which my boys and I use in cultivating quite a bit of rented land."

"So you, the pastor, are a farmer and also a tenant farmer?" I asked in amazement.

"Of course I am. How could I be a real live country preacher without knowing the business? I not only farm with my boys, but I strive to keep thoroughly posted and up to date in my methods. Every now and then I run up to the Experiment Station to keep in touch with what's going on.

"Several years ago when we had an outbreak of cholera I went to the Experiment Station and spent a week with the veterinarians and I learned 'to post a hog' and to diagnose a case of hog cholera. When I came back I could be of real service in helping the farmers stamp out the disease."

As I talked with Mr. Tinder I did not wonder so greatly at the fact that on one Sunday morning 536 people came to Sunday school and that his men's Bible class often has 100 or more men present. He and his church have become so intimately interwoven with the farming, the social life, and the religious life of the people that the church is a community institution.

The following summary of facts concerning the North Middletown Community work should be noted:

1. Buildings.—There is a church, parsonage, stables, chicken houses and gardens.

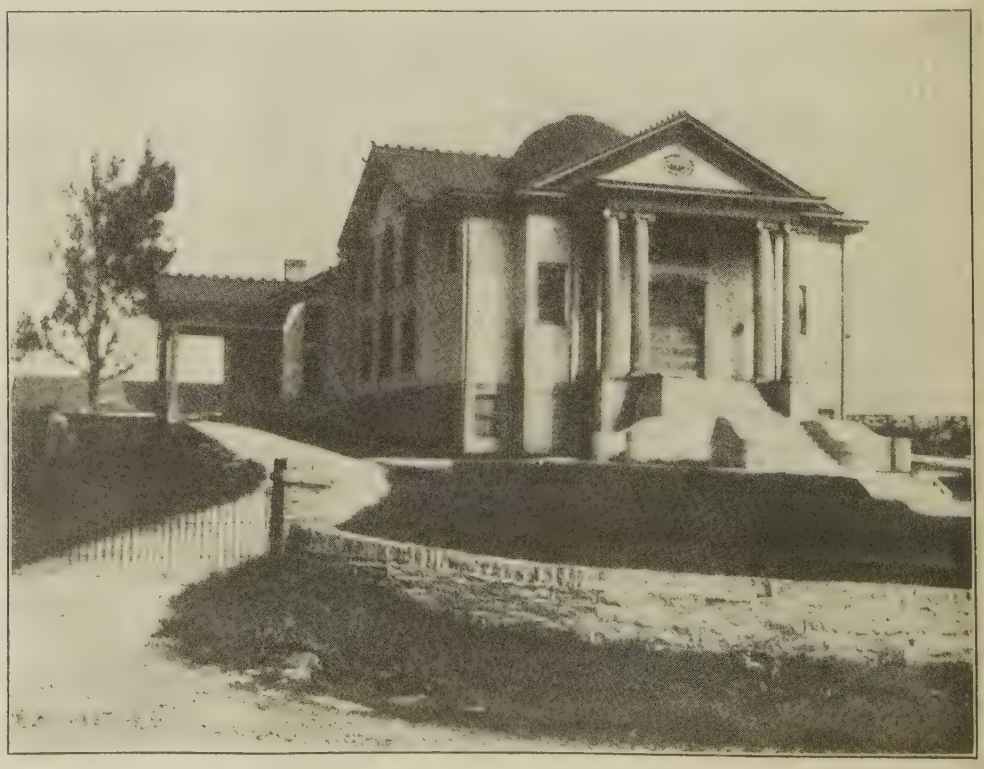
2. Membership.—There are about 400 members in the church with 500 to 600 in the entire force.

3. Bible School.—There is an average attendance in the Bible school of 300 and frequently 536 people come together in the Sunday school. The Sunday school will give about $650 for foreign and American missions this year.

4. Preaching.—Mr. Tinder preaches and teaches the gospel in fact and in practice as nearly as can be done and says very little about themselves and their machinery.

5. Pastoral Work.—He keeps up a personal contact meeting the people on their ground as nearly as possible. A very careful canvass is made continually so that the church may know who are members and what changes take place annually.

6. The social element enters into every phase of church and Bible school life. The church is trying to meet all the needs of all the people—not of landlords and tenants alone, but of all the people.



Christian Church at North Middletown, Kentucky

The Department of Evangelism of the American Christian Missionary Society

THE evangelistic passion of the brotherhood is being kindled anew. Everywhere the keynote seems to be that of New Testament Evangelism. You hear evangelism emphasized in conventions, conferences and committees; you hear it in the pulpits and you read it in the religious press. Everywhere, everyone who has the kingdom interests on his heart is thinking, praying and talking evangelism as the hope of the church, the nation and the world for the present and the future. There seems to be no argument or question about this being the supreme task, and the mighty and holy obligation of the church today. This is a worthy task and should have a most worthy program. Our brotherhood has made a program stretching over a period of five years in many instances for worthy interests but never as yet have we anything like attempted a worthy, definite, clear-cut program for our evangelism. If we have done what we have done without careful planning and coordination of all our forces, what could we in Heaven's name accomplish with definite goals in our evangelism for a period of five years?

1,000,000 baptisms in five years is not an impossible goal for the Disciples of Christ. If it could be reached there would be more rejoicing on earth and in Heaven than over the accomplishment of any other task we have ever unitedly undertaken. If we undertake it unitedly, prayerfully, intelligently and enthusiastically, a tide of spiritual power will come upon the Christian Church such as we have never seen before. But more about this five year program at our convention, in St. Louis in October. This article deals with the special campaign for this fall which we hope will be a prelude to the five-year evangelistic program.

September should be used as the month of preparation. The local church should decide as near the fore part of September as possible, their program for evangelism and fit it into the fall program of the church. The method of carrying out a program for local evangelism should be determined upon. Does your church prefer a regular evangelist, an exchange meeting with another pastor, or a home force meeting? If no regular revival of several weeks is to be held then the church should by all means plan to do their soul-winning much along the plans of the Easter Win One Campaign.

October and November, according to the plan, are to be especially used for soul winning. These two months are usually considered by our evangelists and churches as the two best months of the year for a revival. They are the ingathering months for our material harvests from a summer's sowing. May we not, in the kingdom of grace, as well as in the kingdom of nature, look to the same time for a spiritual harvest home? The summer is often a period of religious relaxation when the members of the city churches are on vacation. In the early part of September they return and it is then that we have, "Go to Church Sundays" and "Rally Days" to give the work a new impetus and to get organized for the entire year ahead. If part of our year's evangelistic efforts can be put at the opening of the year's work, a year of service will be gained. If it is put off until the distractions of the holidays are over, or we come into the more active religious services of the pre-Easter period, we have lost many weeks which might have been given aggressively to soul winning and evangelistic fellowship. In rural districts the weather conditions in the early autumn are most conducive to church attendance. Later when the traveling is bad and cold and snows interfere, there is less opportunity for public services.

Make it possible for your church to receive a blessing by having some kind of an evangelistic program in the church for October and November.

The Plan

1. Organize a personal workers' class in early September and begin training them for soul winning.
2. Have the different organizations of the church from the Official Board down, to commit themselves to a program of evangelism for October and November especially.
3. Make out a live prospect list of the unreached in the community and give the names to the personal workers.
4. Plan at least two decision days in the Bible School, one for October and another for November.
5. If at all possible hold at least a two weeks special meeting with an evangelist, a pastor or with home forces.
6. Organize a "Win One Legion" among the men and young men of the church, committing them to definite soul winning. This could best be done at a men's banquet.
7. The training and organization of a laymen's Gospel Team by every pastor to hold services in pastorless churches or for their own local church and send their pastor to the pastorless church on a soul winning mission.
8. The presentation and earnest discussion of New Testament evangelism in our ministerial meetings, in all conferences, conventions, committee meetings and in all our publications both state and national.
9. The report of additions for October and November to be made to the Evangelistic Secretary. The baptisms and those coming otherwise should be kept separate.
10. Our brotherhood should be most careful to conserve the results of evangelism and seek to enlist every new member in active Christian service.

The above are but suggestions and each preacher and church is asked to study them carefully and to carry out these or some other plans that will get the results that all most desire—viz., to bring the last person possible into fellowship with Christ and to know and experience Him as their personal Savior and Lord.

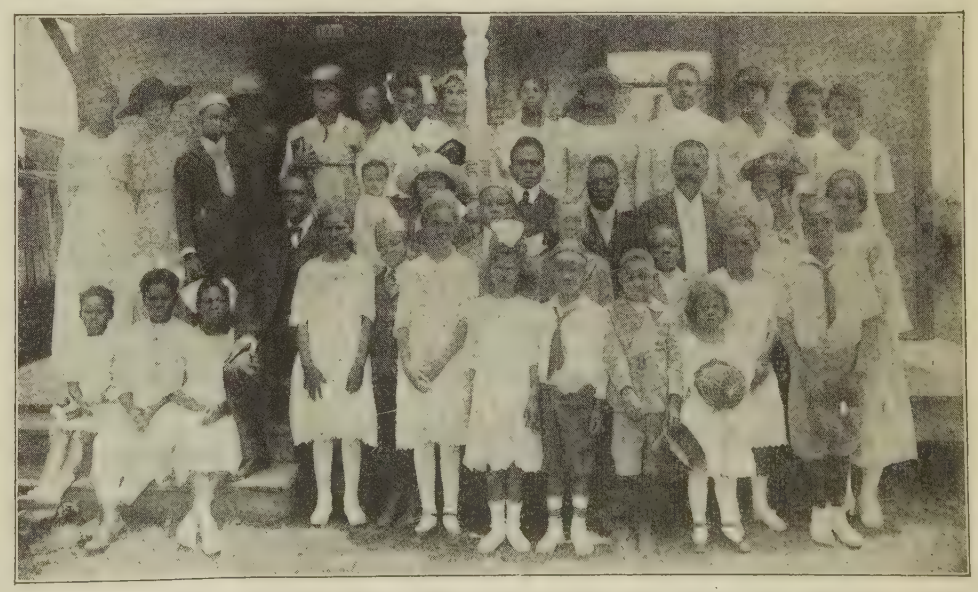
Helps for Autumn Evangelism

1. Your Secretary of Evangelism stands ready to render every assistance possible to everyone who asks. Address Jesse M. Bader, 17th and Jackson Ave., Kansas City, Mo. Get the habit of reporting weekly all results on your field.
2. Special books and tracts for the training of personal workers can be had from our publishing houses.
3. The District Superintendents and State Secretaries also stand ready to advise and help any church or preacher who will let his needs be known. If an evangelist is needed write your secretary at once.
4. Samples of Prospect, Covenant, Prayer Pledge, Membership and Win One Legion cards will be sent upon request and each church can have the printing done locally, from the samples.
5. Many suggestions will be in our state and national papers from now on until the close of November, for the forwarding and the best interests of the campaign.

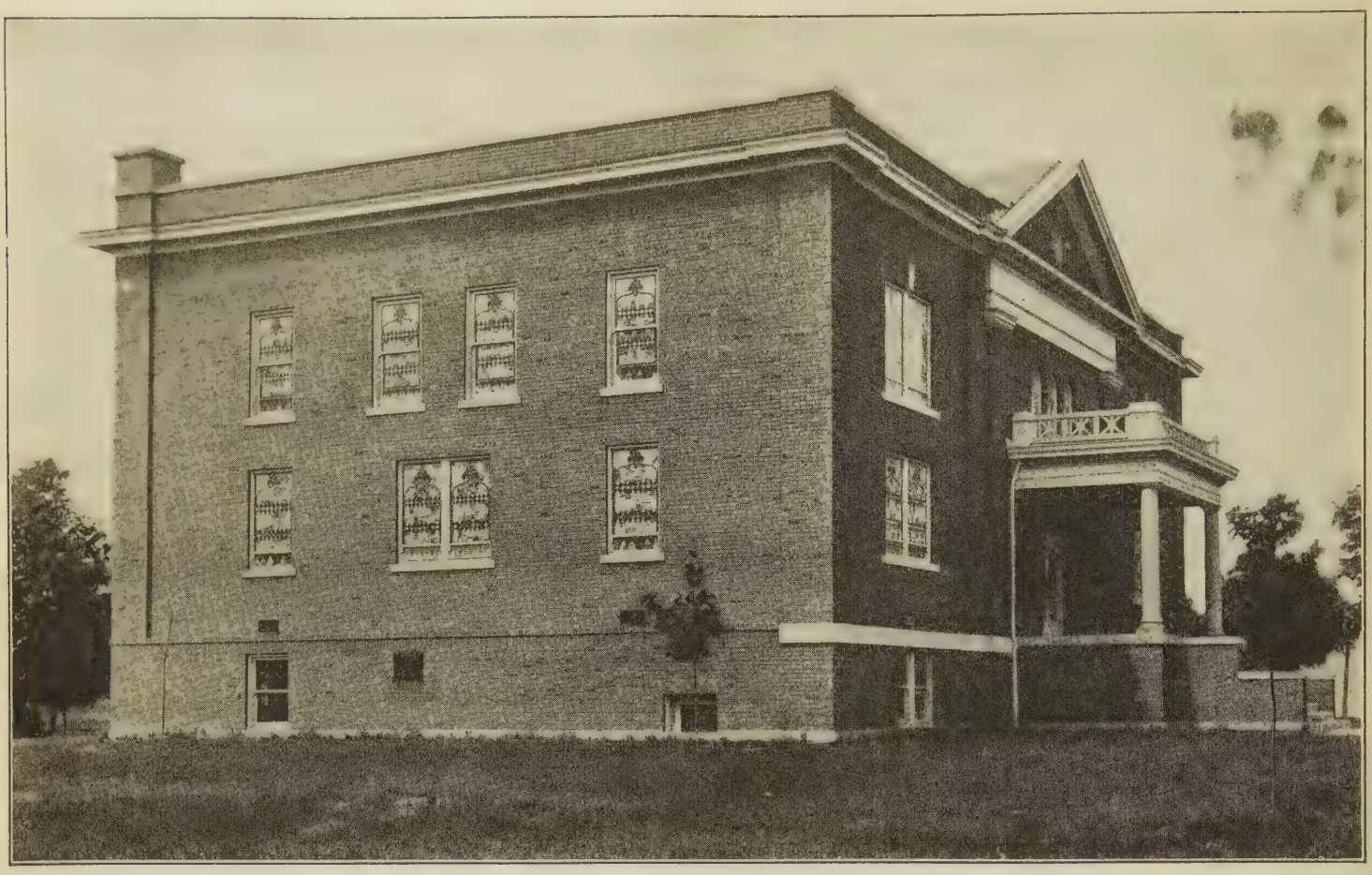
Whatever is done on each local field for evangelism will make the pre-Easter Campaign of next Spring that much larger and better. For a number of reasons our brotherhood needs these two outstanding seasons for special evangelism. It is true that all the year should be permeated with the evangelistic spirit, but if we can have these two great peaks of opportunity toward which the church is working, will we not thereby have given greater opportunity for a public confession of faith in Christ Jesus and a greater incentive to Christians to win their friends to that same Christ whom they follow and serve?

JESSE M. BADER.

Kansas City, Mo.



A Faithful Negro Bible School at Houston, Texas



The Community Church, Springport, Indiana

An Outstanding Rural Church

By G. I. Hoover

State Evangelist, Eastern District, Indiana Christian Missionary Association

THE writer was asked to tell the story of "the best rural church of which you know." We hesitate at making comparisons because we know many good rural churches which are strong in different departments of their activity. Viewed in relation to the sense of proportion which characterizes its work the church at Springport, Henry county, Indiana, is one of the most outstanding rural churches in the Hoosier State.

Its material equipment, the resourcefulness of its membership, the strength of its ministry, its service to the community, its missionary activity, coupled with evangelistic zeal and its continuous development have made it for almost ten years an outstanding rural congregation.

Springport is a town of about 150 people located ten miles north of Newcastle in the midst of an intelligent and prosperous agricultural community. The schools of the township are centralized at Springport and Mt. Summit, a town three miles distant and the seat of the township high school. There are three churches in the township, one Methodist and two known as Christian only. At Springport the Christian Church is the only congregation.

The history of this congregation is typical of that of many rural churches. It had its rising and ebb tides of religious interest. At least once in its history its doors had closed and services were discontinued. Under the ministry of such men as Polly, Goodykoontz, Reynolds and Franklin a church cherishing strongly the ideals of the Disciples of Christ was developed. Mr. Goodykoontz lived on this field eight years following farming as an avocation and prosecuted a very fruitful full-time ministry. After his ministry closed the church returned to one-half time supply preaching.

It was with the coming of A. L. Stamper, now of LaPorte, that the present period of enlargement began. Determining to return to a full-time ministry the brethren found it easier to provide support upon this basis with a man located upon the field than for half-time preaching by a preacher living elsewhere. Stamper was a young man, married and having two children. Having located upon this field he began to dream dreams and see visions. It was the Springport Church of which he dreamed and its possible future that he beheld in vision. Stamper is a practical idealist. His activity is not confined to dreams. He determined with consummate zeal to realize his vision.

Four factors were basic to his constructive program:

a. The church itself must be made increasingly a center of spiritual life. Services of spiritual power, culture and refinement were developed. We recall a day spent with this church under his ministry and one of the things that impressed us most was the spiritual character of its services.

b. Interest in young people. This manifested itself in a kindly sympathy with young people in the whole round of their lives, in an effort to provide wholesome means for their recreation and attractive facilities for their social activities.

c. He conceived and formulated a definite missionary program. He had himself caught the missionary vision. He preached missions. He invited the missionaries and the missionary secretaries, state and national, to visit the congregation and speak in its services. He called upon the church to participate in the carrying out of Christ's world program. It came to be the custom under his ministry to set apart one day of fellowship for the taking of pledges for all our organized work. Through five years the missionary offerings of the church steadily increased from $7.10 the first year of his ministry, to $297 the fifth year, all our organized interests being remembered.

d. The erection of an adequate, modern, rural church building at a cost of approximately $25,000. A large, rectangular, imposing brick structure equipped with Sunday school, lecture and classrooms, an auditorium and balcony, seating when thrown together, nearly one thousand people. Under the whole is a splendid basement with dining room and kitchen facilities. This building was intended to serve the ideals of worship, an adequate program of religious education, and as a center of community intellectual and social life.

To the foundation thus laid there came six years ago from Hartford City, Indiana, the present minister, G. D. Wyatt, a graduate of the College of the Bible, Lexington, Kentucky. Mr. Wyatt is a man of large caliber.

He has shown his bigness in many ways. He at once gave the fullest credit to the work of his predecessor. He is a preacher and pastor with broad sympathy and a large and ennobling vision. He did not think upon coming to this pastorate that it simply remained for him to hold the fort. He determined that the development of the church should continue, and it has done so from the beginning of his ministry until now.

He is not a faddist, but has striven for a well-rounded program of work.

a. He has recognized the primacy of the spiritual life. His ministry is a life enlistment campaign. His appeal is for the consecration of all life, whatever the work, to the service of the Kingdom of God. The making of Christ first in the life is his ideal of service.

He has labored definitely to secure the consecration of young lives for special Christian work. Two young people, one in college and one preparing for college, under his encouragement have definitely committed their lives to Christian service.

Believing that the spiritual interests of the congregation can be best served thereby the church has adopted graded lessons for the church school and the unified morning service. Much interest has been stimulated in the services by making various organizations, or groups, of the church responsible for a given service of the church, usually at the evening hour. Young people, men, women, various classes of the church school, the church choir, and the official board have been thus used.

b. He has cherished constantly the ideal of community service. His ministry has sustained a close relation with the public schools throughout the years. Work for young people is directed through organized young people's classes in the church school. It is the policy of the church to permit the use of its building for anything of agricultural or community interest, comporting with the dignity of a respectable community assembly. Annual Farmers' Institutes with special courses are held in the church building.

His "Community Week" stands alone among features of its kind in the church life of Indiana. This is an annual event and has been maintained with increasing interest for four years. We hold in hand the program of last October. The observance began on Sunday night and continued until the following Sunday evening. The following specials were observed: Women's Night, Musical, Farmers' Night, Business Men's Night, Patriotic Night, Fraternity Night, and Young People's Night. Space does not permit the description of the nightly programs in detail, but the program of each evening is of unique interest. Throughout each program is consistent with the special observance and the address of the evening is appropriate. An abbreviated description of one special observance is typical. Last year the Community Week program opened with Women's Night. A woman acts as chairman. Another leads the devotional service. The musical selections, consisting of solos, duets, and quartets are rendered by women. A young lady gives a reading. A woman delivers the address of the evening on "Women As a Factor in Rural Life." A woman pronounces the benediction. The eight special observances of this Community Week were attended by an average of six hundred persons. On one evening by actual count nine hundred and seventy-five persons were present. One of the farmers, asked as to what he thought would be a good time for holding the Community Week series, answered, "It doesn't matter. We'd quit work to go to that."

Among the more recent enterprises is a Community Church Bulletin to keep the church and its community informed as to the activities of the congregation. A rota-speed has been ordered for the circularization of the church and its constituency in the interest of the work. The church stands on a hill and can be seen twelve miles away. In addition to the bell as an informant of the public meetings an electric light is to be placed on the roof of the church building to inform the community that something is going on.

c. Evangelism is exalted in the church life. Mr. Wyatt has held five meetings during his pastorate. He usually secures a singer, but does his own preaching. The week preceding Easter and a season in the fall are regularly chosen for these special meetings. Sixty-three additions to the membership were reported last year.

d. A definite missionary program has been formulated each year and, changed to conform to the results of the wisest and most successful experience, has become increasingly fruitful. Following the plan of one special day for the year $447.81 was raised the first year of his ministry and $683 the second. With the adoption of the plan of the Every-Member Canvass and weekly contributions the missionary offerings of the church were doubled. The 1919 Year Book reports the missionary contributions of the Springport Church as $2,103.48.

The story of the activities of the Springport church would be incomplete were we to write only or even mainly of the wise and capable leadership of its ministers. The strength, high spiritual qualities, good judgment and responsiveness of the leaders and body of the church membership are recognized by all who know them. They have deliberately planned to put their minister in the way of doing his best work. Desiring that he shall live among them they have provided a commodious parsonage with good outbuildings near the church plant. They pay a salary of sixteen hundred dollars a year, parsonage and five acres of ground. This church has had the wisdom to see that in putting its minister in the way of doing his best work it is serving best the interests which the church was established to promote.

It is, too, a fact of significance that the early life of two of our honored and serviceable missionaries, Miss Zonetta Vance of India and Miss Bertha Clawson of Japan, connects itself with Springport Church.

Ten Commandments on the Every-Member Canvass

1st. Thou shalt set a day for the Every-Member Canvass some weeks ahead.

2nd. Thou shalt prepare for that day with great care.

3rd. Thou shalt teach faithfully the missionary and benevolent enterprises of the church to the whole congregation of believers.

4th. Thou shalt preach with faith and understanding the spiritual reflex influence of the Every-Member Canvass.

(a) That partnership with God is big business.

(b) That "God loves the cheerful giver."

5th. Thou shalt select able men to make the canvass—men who believe in the program of Jesus, men who are earnestly and generously interested in the missionary, educational and benevolent enterprises of the church.

6th. Thou shalt train these "selected men" as to the meaning of the Every-Member Canvass, that it means every individual on the church roll—father, mother, son, daughter, brother, sister, rich or poor. A pledge card signed by every member is the real goal.

(a) These trained men to go out in teams of two men to each team.

(b) And keep on going until all have been seen.

7th. Thou shalt use the duplex envelope.

(a) By magnifying the duplex ideal.

(b) By showing that the New Testament giver gave "for others" as well as for "ourselves."

8th. Thou shalt elect a missionary treasurer in every church, who shall take charge of the missionary money at the close of every Sunday service. This is the business of the missionary treasurer. The financial secretary of the funds for current expenses should not touch a dollar of missionary money. He has a big enough job to look after the current expense money. No one man should be permitted to handle both current and missionary funds. The job is big enough for two men and each man should carefully "attend to his own business."

9th. Thou shalt pray to the Lord, thy God, to guide thee in all things.

(a) Would you keep sweet? Pray for a loving spirit.

(b) Would you be faithful to the end? Pray for courage and strength and vision.

10th. Thou shalt begin now to prepare for the "canvass" a year hence by

(a) Reading World Call and some other good church paper, missionary leaflets, tracts and books.

(b) By joining a missionary study class.

(c) By studying Bert Wilson's "How to inaugurate the Tithing System in the local church."—Christian Worker, Bozeman, Montana.

Program Helps

Women's Missionary Societies and Circles

Bible Study

The New Emphasis on Spiritual Power

"THERE is no power but of God." "God hath spoken once, twice have I heard this, that power belongeth unto God." The last promise our Lord gave to his disciples was this: "Ye shall receive power when the Holy Spirit is come upon you". The great apostle said, "Our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance." Again, "For the Kingdom of God is not in word, but in power." And again, "Be not drunken with wine, wherein is riot, but be filled with the Spirit." We read of some who held a form of godliness, but who denied the power thereof. From these passages it is plain that God is the source of power; that the Christian system is a system of power; and that his children should be endowed with power.

The Scriptures teach us the conditions of the possession of power. Our Lord said, "If ye being evil know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It was when Jesus was baptized, and while he was praying, that the heaven was opened, and the Holy Spirit descended in bodily form, as a dove, upon him. It was after the apostles had spent ten days in prayer that they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Later, it was when the church had prayed that the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit.

Another condition is obedience. We are told that God gives the Holy Spirit to them that obey Him. Those who desire spiritual power must cleanse themselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God. If a Christian would have spiritual power, he must be an example to others in word, in manner of life, in love, in faith, in purity. He must speak the truth in love; he must be a good steward of the manifold grace of God; he must give as the Lord has prospered him; he must assist to the utmost of his ability in making disciples of all the nations. Christian men and women are admonished not to grieve the Holy Spirit of God by whom they are sealed unto the day of redemption. We grieve the Holy Spirit by harboring any thought or purpose or motive that is contrary to the will of God; by failing to do what he has commanded, and by doing what he has forbidden. We are told not to quench the Spirit. We quench the Holy Spirit by neglect of the ordinances of divine appointment, by practices that are evil and only evil, by disobedience to the heavenly vision.

There have been times in the history of the church when religion was at a low ebb. One of these times was at the beginning of the eighteenth century. At that time a serious man was regarded with suspicion. If anyone spoke of religion he was ridiculed, the law of God was in such disrepute that no one respected it. A man could get drunk for a penny, and dead drunk for two pence. Preachers hunted, drank, and swore. Church services were cut short that preacher and people might attend the races. It was at that time that Whitefield and the Wesleys began their great career. These men and others like them stressed the necessity for holiness. Under their ministry a new day dawned on England and on the world.

Ever since that time spirit-filled men have been in demand for the pulpit. Spirit-filled men and women have been in demand as teachers in the Sunday-School and in the missionary organizations. Knowledge is indispensable, and knowledge is power; one may have all knowledge and know all mysteries, but if he has not the Spirit of God he is shorn of much of the power he would otherwise possess. No church would call a man if it knew that he was unspiritual, because an unspiritual man is without the power needed in a religious teacher and leader. If one aspires to leadership he should give heed to the words, "Be filled with the Spirit". That is the secret of spiritual power, to power that is most needed today.

A. McLEAN.

October

The New Emphasis on Spiritual Power

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That the women of the church may spend more time in study of God's Word and prayer.
  - That the Spiritual Life of the Church may be deepened.

SONG.
TALKS OR PAPERS.
- The New Emphasis on Spiritual Power.
- Prayer Gets Things Done.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflets: Spiritual Power, 3 cts.; Prayer Gets Things Done, 2 cts.
- Special Article, "The New Emphasis on Spiritual Power," WORLD CALL for September.

Echoes from Everywhere

SUNDAY and Monday, June 27 and 28, were great missionary days in the Duke Street Church and Bible school at Kingston, Jamaica, where Mr. John Randall is pastor. Addresses were made by Mr. Purdy, Mr. Edwards and Mr. Dobson, and the story of the "Do-Without-Barrel" was told. The choir gave a fine service, and an offering of over $100 was received for missions. The Bible school supports a girl in the orphanage at Mahoba, India.

Word has come from Miss Andrus of Pendra Road, India, who is doing such fine work in helping Dr. Longdon with the sanatorium since her fearful experience with the panther, that Dr. Longdon has been in a hospital in Calcutta for several weeks having a number of operations on her wounded arm. She has suffered much, but feels certain she is already seeing good results. She is very anxious to get full use of her skillful arm if possible.

Mr. and Mrs. V. C. Carpenter and daughters have returned from Porto Rico for their time of furlough. Their work at Dejaos up in the hills has been an outstanding one in the development and training of the people in Christian life and service.

A message from Miss Lois Ely tells of her going to the work in Luchowfu to join Miss Wilkinson and Miss Major for the present. She speaks also of the good health of Miss Della Legg and her happiness in her work at Nantungchow.

Mr. Menzies writes, "On taking up the work at Pendra Road I set about to try to make Easter a Sunday that would be a help to the church. We had special services that week and when it came Sunday there were fifteen came forward and were baptized that day, while seven others joined the church with them. The following Sunday we had two more baptisms and then the third Sunday we had five to come forward and be baptized. So we are thankful to God for these tokens of blessing during the first few weeks at Pendra Road. The school has increased quite a little since our coming. There was an attendance of 26 and now it is up to 46 attendance and 51 on the roll. We have been trying to get matters in the church adjusted so as to open the way for further progress and the community is responding in a lovely way. We have a host of children in the village and there is a bundle of enthusiasm wrapped up in them; what shall we say of possibility?

"Things are not by any means monotonous on the mission field. A young widow in one of our India stations was married recently to a rather slow but easy-going good fellow in the community. She worked up till the tenth hour of her marriage and then went to the lake to bathe and get ready for the appointed time. Mr. Madsen was to marry them and so the folks were gathered and we sent for her to come and no appearance was the result. Then there came a messenger saying that she would not come unless her 'hubby to be' would send a *sari* for her, that is, a dress such as they wear. Well, he was not prepared for such a thing as that and so he came to Mrs. Menzies, knowing that she had a *sari* or two, and she had to get the loan of that *sari* before she would budge a step to the marriage altar. When she did

come she looked as if she possessed the whole world, smiling as you please. After the marriage was over she took off the wedding garment and sent it back and, donning her working *sari* as they do in the Orient, off she went to work with her hubby." Mr. Menzies told Mrs. Menzies that now she might have to keep a supply on hand for others were likely to do the same way.

During the furlough of Mrs. Thurston, President of Ginling College, Nanking, China, in this country, Miss Minnie Vautrin is acting president of that institution. Six graduates of Miss Emma Lyon's school are in the college now, and one girl from our school in Luchowfu.

Miss Lillian Collins has returned home on furlough from Luchowfu, China. Miss Vautrin writes: "I do want to tell you how delighted all of us are with the splendid work the girls are doing in Lu Chow. The schools there seem to be getting along finely. The Chinese always speak of their work in the highest terms. I believe that this year all the women teachers are their own graduates or students. I surely feel that the girls' schools in Lu Chow are the leaven that will transform the city."

Mrs. Moody Edwards of San Luis Potosi, Mexico, in a recent letter tells of work she is doing in teaching the young people to sing. She says that a number of them have very good voices, but know nothing whatever about reading music. For this reason she is very glad that when she was just a little girl her father taught her to read music and now she can pass this knowledge on in teaching the songs of the Kingdom.

The missionaries in Mexico are very happy over the coming of reinforcements—Mr. and Mrs. Carey C. Dobson with Ethel and Ruth, Mr. and Mrs. Frederick J. Huegel and Mildred, and Miss Ina Elizabeth Smith.

United Evangelism to be Stressed by Churches in Coming Year

A NATION-WIDE united evangelistic campaign of the Protestant churches has been decided upon for the coming year by the leaders of at least eighteen of the larger denominations. Contrary to the popular idea of evangelistic meetings, the campaign just projected will not rely on the high-pressure methods of professional experts, but on the organized prayerful efforts of the local congregations led by their own pastors.

The directors of evangelism for the Methodist bodies, the Baptists, Presbyterians, Lutherans, Congregationalists, Disciples, the two Reformed groups and for various other bodies met in New York recently at the invitation of Charles L. Goodell, Secretary of Evangelism for the Federal Council of the Churches of Christ in America, and decided that all the evangelical forces represented should work on a common plan and schedule during 1920-21.

From September to December evangelistic committees are to be organized and trained in every local congregation. The plans will be presented to the whole membership at a Church Rally to be held early in the fall. Parish surveys will be undertaken to ascertain definitely the persons who should be reached by each church.

From January to Easter, every Protestant pulpit is to be called on to sound the evangelistic note. The appeal of the church to personal consecration of life service is to be kept before the community in various ways. Extension of the habit of personal prayer and of the family altar will be striven for, and the use of the Lenten daily prayer calendar encouraged. Pastor's training classes will be held for personal workers as well as confirmation classes or study groups for those who are to enter the churches.

The culmination of the whole unified evangelistic program is in the special services centering about Easter Sunday. During Holy Week the meetings will not be confined to the churches nor to the customary hours for religious gatherings. Congested centers in the larger cities will be invaded with theater meetings and noonday services in downtown churches. In every legitimate way the churches will endeavor to reach the whole community with the Christian message and appeal. A follow-up campaign will conserve the results of the Easter ingathering and will last until Pentecost Sunday. Special plans are to be considered for the active enlistment in definite Christian service of all the new members received by the churches.

The fall campaign will be opened by a series of all-day rallies for ministers in a dozen strategic centers. A party composed of the directors of evangelism of the cooperating denominations will accompany Dr. Goodell of the Federal Council to Buffalo, Cleveland, Cincinnati, Indianapolis, Chicago, Detroit, St. Louis, Louisville, Pittsburgh, Harrisburg, Philadelphia, Washington and Baltimore. The directors who have already arranged to assist in the series of metropolitan rallies are: Frederick L. Fagley, Congregationailst; George B. Dean, Methodist; H. F. Stilwell, Baptist; George G. Mahy, Presbyterian; William A. Freemantle, Reformed Episcopal; Charles E. Schaeffer, Reformed, and Jesse M. Bader, Disciples of Christ. Several other evangelistic superintendents hope to accompany the party.

Aside from the indication that the churches are eager to cooperate in what each recognizes as its most vital task, the most significant feature of the unified evangelistic program is its reliance on the quiet, educative processes of the ministry of the home church, stimulated by careful organization and the fellowship of the whole Christian community.

Hidden Answers

1. What important step regarding Church Extension was taken by the Alberta Convention this year?

2. Where is the youngest institution of the National Benevolent Association located?

3. What is the Law of Possession and how may it be applied to our colleges?

4. Where did the Five-Year Campaign start?

5. Explain the development of the North Middletown church.

6. At what time in the history of the church was religion at a low ebb?

7. What were three things that Jesus prayed for His disciples?

8. What is the program of the proposed Department of Evangelism?

9. What is the final stand of the liquor forces?

10. Outline the progress of the Russian mission.

11. How old is the Congo Mission?

Report from the Bible College in Manila

NINE men studied in the Bible College: two of the second year, and seven of the first. One of the two dropped out in the middle of the year on account of sickness, leaving only one to graduate from the two-years' evangelistic training course. This one was Pedro V. Azada, who was awarded a certificate. None of the men who studied this year ranked high in English, but all of them know some English. The work of most of them was only fair, and that of two or three must be considered unsatisfactory. I believe that every one of the boys really has a desire to be a preacher, though not all by any means possess what are usually regarded as the marks of a preacher. I can say, however, that all of them manifested a willingness to obey and, on the whole, I think we never had a group of boys in our school who were as little disturbed by counter influences which would turn them from their chosen purpose.

All the first year's students expressed a desire to return to the school next year. All did religious work on Sundays. Four went out of the city to preach or teach. The others taught Sunday school classes in the city. In this connection I also make mention of the religious work of the three Tagalog men in the seminary. They had charge of six churches. With the possible exception of one, the work of all was creditable. A total of fifteen baptisms was reported to me by these student preachers. In some respects I like their work better than that of some of the older preachers. In two places they led the churches into definite plans for building a chapel and enlisted all the members in a weekly contribution for a chapel fund. The money has been deposited in a savings bank. The people are clearly interested in the effort to house their church. The maintenance of the interest of the students in the work of preaching I attribute to two things: Every Thursday night we had a prayer meeting in which special attention was given to the work that they were to do on the following Lord's day and constant emphasis was laid upon the importance of the work of preaching. Also it was made clear that we would not keep the man who did not show some activity in religious work of some kind. Each was assigned a definite work and was not allowed to give it up and was made to understand that great blame would rest upon him if the work did not show satisfactory progress. As they felt the burden of the responsibility of the tasks assigned them it is certain that they did better work than they would have done had not so much been expected of them. LESLIE WOLFE.

A New Building at Port Arthur

By C. W. Horan

The First Christian Church of Port Arthur, Texas, is a splendid example of the results that may be secured by the encouragement and aid of the Board of Church Extension.

The church was founded in 1904, when Port Arthur was a new town on the Texas Gulf prairie. Meetings were held in a room in a business block until a frame tabernacle was erected on two lots purchased for the purpose. For several years all meetings were held in the tabernacle, as the congregaiton was small and the town grew slowly.

In 1913, while C. F. Pearce was minister, W. G. Minges held an evangelistic campaign at the close of which a building campaign was launched, resulting in raising a sufficient amount to warrant definite plans for a new and permanent building. Subscriptions were received, and building commenced. Before the building was completed, however, conditions developed which made it impossible to continue. The population of Port Arthur at the time was largely transient. When subscriptions were due, many had moved away, and when the money failed to come in, the contractor quit the job.

For some time the church was without a pastor. Then came the severe hurricane and tidal wave of August 15, 1915, inundating the entire city of Port Arthur, with five feet of water in the basement of the church. Large numbers of residents left the city immediately thereafter, and the homes and furniture of many others were destroyed. The hurricane took the heart out of the membership.

Soon after the hurricane, J. W. Cockrill accepted the ministry of the Port Arthur Church. There was never a more hopeless prospect for any pastor to face. The building was incomplete with an unplastered, unceiled auditorium, and a discouraged and disheartened membership. The progress was very slow, for the members had their own homes to reestablish after the destruction wrought by the hurricane. But gradually the work became easier and the prospect brighter. In 1917 the Ladies' Aid Society had the walls of the church auditorium plastered and the room ceiled. Then the call for war service stopped all construction work.

Soon after the armistice was signed, the church decided that the time had come for a supreme effort. The Board of Church Extension had granted a $4,000 loan to the Port Arthur church, which had not been repaid. However, in order to complete the church, an additional loan was requested, making the total $12,500. Recognizing the importance of the field in Port Arthur, the Board of Church Extension granted the request.

Port Arthur has grown in ten years from a town of 7,663 to a city of 22,251, and ranks as the leading port in the United States in the exportation of petroleum and petroleum products. There are two of the largest oil refineries in the world at Port Arthur, those of the Gulf Refining Company and The Texas Company. It is a thriving, growing city, and one in which the Disciples of Christ should be well represented. Since labor troubles at Galveston have rendered operation there impossible, Port Arthur is now the port of entry of the Mallory Steamship Company, with two sailings weekly to and from Key West and New York. There is only one other church in the city that compares with the First Christian Church, since it has been completed with the assistance of the Board of Church Extension. Our location is the best in town, only three blocks from the center of the business district. The church also has a fine eight-room parsonage adjoining the church house.

Encouraged by the aid given by the Board of Church Extension, the people have taken on new interest in the work. Offerings the year before the completion of the building were only $1,597.39. The following year this amount was increased to $6,576.98. On Dedication Day, November 16, 1919, over $19,000 was subscribed to meet the debt on the church property, payable over a three-year period. The Bible school and other branches of the work are receiving greater interest and support.

A. E. Underwood, formerly of Elwood, Indiana is now ministering to our congregation. Since his arrival a Men's Association has been organized, and the Ladies' Aid Society is operating a cafeteria in the dining

First Christian Church, Port Arthur, Texas

A. E. UNDERWOOD, Minister, Port Arthur, Texas

rooms of the church, and also serving the regular weekly luncheon to the Rotary Club and the Lion's Club. In this way the ladies are making splendid progress in paying their pledge to the building fund.

Special mention is due J. W. Cockrill, who was minister during the trying days before the completion of the church; to R. Sheeler Campbell for his assistance in organizing our drive for funds in the spring of 1919; to George L. Snively, who had charge of the Dedication Day services; and to C. W. Horan, treasurer of the church who handled the finance work in Port Arthur preparatory to the building campaign. The Board of Church Extension has the warm friendship of the Port Arthur brethren for so loyally supporting the work when the call for help was made.

The Port Arthur Church has always been self-sustaining, as the only assistance it has ever had has been in the Church Extension loans for building purposes. The property is now considered worth $45,000 with a Church Extension mortgage of $12,500.

Liberalizing the Volstead Act

IN political circles we hear a great deal about prohibition. Many speak in its favor, some speak against it. All seem to agree that we do not want the saloon to return, but many feel that too much of the "kick" has been taken out of intoxicating drinks. The writer thinks that unfortunately the word "intoxicating" was used in the Volstead Act when it would have made for clarity of understanding to have used the word "alcoholic."

In using the word alcoholic we focus the attention of the people upon the content of a liquor, while in the use of the word intoxicating we focus attention upon the effects of a drink upon the one who drinks it.

Any liquor is an alcoholic liquor according to the practice of the United States Internal Revenue Department when it contains more than one-half of one per cent alcoholic content. As to whether it is an intoxicating liquor there is a difference of opinion among the people. However, there is no doubt as to why the people desired to abolish alcoholic liquors. They wished to do this because they were intoxicating, and any liquor, no matter how we may classify it, is undesirable if it is intoxicating.

The Supreme Court of the United States has ruled that the phrase "intoxicating liquor" is of congressional definition, and Congress has said that in enforcing the Eighteenth Amendment, under the Volstead enforcement act, as it now stands, any liquor shall be regarded as intoxicating which contains more than one-half of one per cent alcoholic content.

Now the liquor venders of the country are not satisfied with any law which eliminates the intoxicating element of drinks, hence their opposition to the Volstead act as now written, and their desire to liberalize this act.

To liberalize means to so define "intoxicating" that drinks of greater alcoholic content than one-half of one per cent can be sold. To liberalize means to put more alcohol into liquors.

But let me ask, who shall define the word "intoxicating"? The Supreme Court has ruled that the right to do this is vested in Congress. Hence the task which confronts the dealers in alcoholic liquors is to elect a Congress which will define "intoxicating" so that a drink with a liberal content of alcohol greater than one-half of one per cent shall be permissible under the law. We feel constrained to congratulate those interested in the selling of alcoholic liquors on their ability to see the way to help the country out of its sad plight caused by the enactment of the Eighteenth Amendment.

The liquor men would have you believe that there is a very large group of people in the United States who wish the Volstead Act liberalized. Under the pretension of representing this group they are succeeding in securing a good deal of notice in the newspapers. Because of this many of the politicians are fearful of their strength.

To all lovers of righteousness we would like to say that this is the final stand of the liquor forces. Having failed to get the law declared unconstitutional they now desire to create the sentiment that the law ought to be modified.

Two of the chief methods of thwarting the will of the people with reference to prohibition are these: First, attacking the law creating the impression that the law is too strict, thus generating an atmosphere in which there will be lax enforcement of the same. Second, emasculating the law by modifying its chief provision.

With reference to the first method, many continue to argue that a man ought to have the privilege of drinking light wine and beer if he desires to do so. To such we should continue to reply that the question is not an individual one but a social question. Our experience has already proved that the whole people are better off without the saloon. A few of the people ought to be willing to suffer, even though it seems an infringement upon their liberties, when by doing so it is for the uplift and betterment of the whole people. In a democracy the privileges of the few must ever be subordinated to the good of the many.

Prohibition has made more happy homes. It has reduced crime, particularly in large cities.

It has made for thrift and increased saving deposits.

It will make for cleaner politics in municipal affairs.

Why elect congressmen who believe in liberalizing the Volstead act? Ask your congressman where he stands on this question.

MILO J. SMITH.

Looking in at Montana

ONE of the teams which helped to make the Every Community Service Endeavor Survey in Montana last year, under the auspices of the Home Missions Council, made the following interpretative comments upon its observations: The Church of Jesus Christ has a strong hold upon the State of Montana. In one or more of its organized forms it has penetrated into almost every hamlet and into almost every part of the open country. The buildings in which the church worships compare favorably on the whole with the homes and the equipment with which the people are surrounded. Many of these buildings are very humble, but so also are the homes about them. The conspicuous buildings of almost every community are the school-house and the banks. The banks are beginning to be the dominating structures of most communities, even of very small ones. About two-thirds of the churches, both Protestant and Catholic, have resident pastors; and about one-third either have no pastors or are served by ministers who come from other communities. It is noteworthy, however, that pastors, even when resident, are not giving undivided attention to the churches, for these reasons: 1. The majority preach at more than one place, some having pastoral oversight of a wide circuit of out stations. The Episcopalian, Lutheran and Catholic ministers particularly go far. This is a missionary impulse and needs encouraging, yet more men are needed to bear the burden of this work. 2. Not a few are engaged in other occupations, such as homesteading, ranching, surveying, and working in the railroad shops. Usually this is due to inadequate support from preaching alone. 3. A mental unrest is noticeable among not a few ministers. Some are frankly discouraged, some are perplexed about their problems, some have not yet discovered their local problems and are uneasy simply because they know something is wrong. 4. In a very few instances we have discovered men trying to serve in the ministry who seem totally deficient for their task, both in ability and training. 5. Some of the ministers are exceptionally fine men of the highest type and are developing very strong pieces of work.

The Place of Foreign Missions in the New International Situation

THE Committee on the War and Religious Outlook has just issued its second volume, "The Missionary Outlook in the Light of the War," which deals with such questions as the effect on the missionary enterprise of the new international situation, the relation between foreign missions and a league of nations, the relation between missions and the new democratic movement and the changes in missionary policies, and programs based on our war experiences.

The report is a volume of more than 300 pages, representing the mature conclusions of scores of religious leaders both in this country and abroad and is a significant estimate of present religious conditions in the non-Christian world. The keynote of the report is expressed in the introduction by Dr. Robert E. Speer, in these words: "We need the missionary enterprise now, strong, living, aggressive, because we require, more than we have ever required them in the past, every possible agency of international good will and interpretation."

Development Department

Christian Woman's Board of Missions

Financial Report

October 1, 1919—June 30, 1920

By States

Alabama	$ 2,071.74
Arizona	883.72
Arkansas	4,155.24
California, North	8,686.66
California, South	15,618.32
Colorado	6,251.51
Connecticut	149.77
Delaware	4.25
District of Columbia	2,516.97
Florida	1,613.38
Georgia	2,659.94
Idaho, North	110.33
Idaho, South	1,225.21
Illinois	27,024.47
Indiana	45,021.29
Iowa	29,235.76
Kansas	16,030.53
Kentucky	50,796.38
Louisiana	1,114.47
Maryland	1,600.38
Massachusetts	636.98
Michigan	6,892.58
Minnesota	2,096.11
Mississippi	2,691.49
Missouri	36,518.10
Montana	1,316.45
Nebraska	7,019.10
New Jersey	456.25
New Mexico	767.64
New York	6,088.32
North Carolina	5,448.46
North Dakota	39.43
Ohio	59,062.55
Oklahoma	12,137.50
Oregon	28,436.77
Pennsylvania	10,916.33
South Carolina	851.13
South Dakota	585.46
Tennessee	7,900.77
Texas	21,277.99
Utah	54.00
Vermont	221.91
Virginia	7,994.22
Washington, East	2,143.30
Washington, West	3,849.78
West Virginia	4,323.98
Wisconsin	675.85
Wyoming	321.86
Maritime Provinces	629.31
Western Canada	1,343.02
Ontario	25.00

Comparative Receipts Nine Months and Twelve

		1919—1920 Oct. 1-June 30	1918—1919 Oct. 1-Sept. 30
From Woman's Missionary Societies, Young Woman's Circles, Etc.			
Regular monthly offerings		$115,928.41	$129,452.95
Offerings for special work		177,798.77	184,387.36
From Children's Organizations		9,569.51	18,923.96
From Churches		48,328.08	50,567.20
From Individual Gifts		61,149.81	58,029.40
From Men & Millions		51,375.56	72,219.75
Bequests		38,049.73	16,525.14
Interest on Endowments and Memorial Funds		8,847.33	8,994.23
Interest on Securities and Other Deposits		9,988.95	11,282.63
Rents		3,145.86	5,023.91
Literature and Subscriptions:			
The King's Builders	$ 2,399.37		
Books, Leaflets and Supplies	7,089.24		
		9,488.61	13,350.53
From Field Collections		624.10	569.76
From State Development Funds:			
For General Development	$ 3,151.41		
For Expense	389.22		
For Gift to General Fund	50.00		
		3,590.63	4,718.72
For Sale of Property		8,080.42	1,739.16
		$545,965.77	$575,784.70

NOTE—A little more than $30,000.00 was received during the first days of July that were delayed June receipts. The Mission Field will not be reported until September.

Comparative Statement Nine Months

	1919	1920	Gain
Churches	$ 26,551.50	$ 48,328.08	$ 21,776.58
Missionary Societies, Circles, Etc.	222,756.55	293,727.18	70,970.63
Children's Organizations	12,191.58	9,569.51	2,622.07*
Individual Gifts	39,800.65	61,149.81	21,349.16
Men and Millions	31,375.11	51,375.56	20,000.45
Bequests	6,398.90	38,049.73	31,650.83
Interest	15,937.38	18,836.28	2,898.90
Missionary Tidings	9,019.86		9,019.86*
Literature Sales and Subscriptions	11,179.06	9,488.61	1,690.45*
Mission Fields and Institutions	15,615.00	15,614.92	.08*
Sale of Property	297.50	8,080.42	7,782.92
Miscellaneous	7,153.45	7,360.59	207.14
	$398,276.54	$561,580.69	$163,304.15

* Loss

The New Emphasis on the Five-Year Campaign

LITTLE Josephine threw her arms around her mother's neck, hugged her very tight and said, "Mother, I love you this whole house full, I love you the whole yard full, I love you the whole sky full, I love you the whole world full, I love you everything full." The mother said, "My, that is a lot of love. I don't know what I will do with so much love." Josephine said, "Why, mother, you will have to give it to all the little orphans, and the children in India and everybody."

The women of the missionary societies need "everything full of love" these days that there may be enough to reach around the world. Children are being turned away from the doors of our orphanages, boys and girls must be told they cannot enter the mission schools because they are already crowded to the limit, hospitals are not adequate to meet the needs and from every mission field comes the call for more workers and enlarged equipment. It is evident that ordinary methods and ordinary giving will not suffice.

At the beginning of this, the last year of the Five-Year Campaign, aims that would have seemed all out of proportion a few years ago, yea even one year ago, are being accepted with faith and courage by three thousand or more missionary societies. Some one may ask why. There is only one answer, the world's needs demand it. We can no longer talk about giving in terms of fifteen cents. Churches and organizations that through the past have been giving in hundreds are now being asked for thousands. Those who have given the thousands are now talking in terms of millions.

The women who have been studying, praying and giving for missions through the years, have come gradually to this day, and are not alarmed at the call for increased service. Mr. Drummond says, "There are two classes of people in the Christian world today. (1) Those who have God's will in their character; (2) Those who have God's will likewise in their career. The first are in the world to live. They have a *life*. The second are in the world to minister; they have a *mission*." To which class do you belong?

Every woman in the missionary society should be in the second class. When we know the will of God, we have a real mission in the world. Each month as we study the topic outlined, our responsibility will increase. We will know His will. Dare we fail to perform the mission that is ours?

Where the Five-Year Campaign Started

This campaign may well be said to have started in other lands than our own. In the early months of 1916 there had come to the Christian Woman's Board of Missions, from its various foreign fields, special plans for meeting the tasks faced by the missionaries. These programs emphasized the immensity of the responsibilities, the opportuneness of the hour, and the need for adequate forces with commensurate buildings and equipment.

The acceptance of these challenges from

the Orient, Africa and Latin America called for vision and faith, and involved methods of procedure to cover not one year, nor two, but a period of years. Just as these comprehensive plans were being formulated for meeting demands on the foreign field, appeals also came from the homeland institutions for the Highlanders, the Orientals, the Mexicans, the European immigrants, the Negroes, and others to whom service is extended by this board, for such an aggressive, decided increase in resources, that a program embracing a gradual growth through years had to be taken into consideration for home fields.

Slogan and Aims

As adopted in the Des Moines Convention with the launching of the Five-Year Campaign the slogan and aims were: *Information, Inspiration, Realization.* "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

100 new missionaries for foreign fields.

100 new missionaries for home fields.

Aims for 1921: 6,000 auxiliary societies; 200,000 members; 100,000 Missionary Magazines; $800,000 in gifts.

Before the close of the third year of the Campaign it was very evident that the financial aim of $800,000 for the fifth year would be easily reached by the fourth year of the campaign, so a new aim of $1,000,000 was accepted for 1921. This financial aim will be divided among the departments as follows:

Woman's Missionary Societies, $900,000.

Missionary Circles and Triangle Clubs, $60,000.

Boys' and Girls' Organizations, $40,000.

All other aims remain as adopted at the beginning of the campaign.

These aims have been apportioned from headquarters to each state. The state officers in turn send apportionments to all local societies. In many states the number of new organizations to be gained are apportioned to districts. The district and county leaders then select a number of churches to be cultivated and where possible new societies are organized. Representatives from a local society often go to a neighboring church, put on a good strong missionary program and in this way demonstrate what the monthly meeting of the missionary society should be. In most cases the women in the church visited, will want to organize a missionary society.

One of the strong points of the Five-Year Campaign has been the plans for bringing all the women into cooperation by giving them duties to perform.

The Closing Year

For three years and nine months the women have been steadily pressing forward with plans outlined for putting across this great campaign. It was not something new, but a stressing of methods and plans for the increased growth that should come each year if the Christian Woman's Board of Missions fulfilled its mission. Other Missionary and Benevolent Boards put on a five-year program for enlarging their work.

All aims can be attained this closing year, if with faith and couarge we press forward. Victory will come, and women will be so burdened with world conditions that every opportunity for service will be welcomed if each month the subject for discussion in the regular meeting is emphasized as it should be.

Officers and division leaders are responsible for the monthly meeting, for bringing the women together and then giving them facts, stressing always the personal relationship of every Christian woman to the subject under discussion.

Mothers must be led to see that if the world is evangelized in this generation their sons and daughters must be surrendered to God. "We must be brave enough to tell ourselves plainly that it is not love of our children but selfishness which interposes our self-will between them and the will of God for their lives."

We must learn anew the meaning of stewardship. The women of the missionary societies have given well through the years, and they have learned the value of systematic giving, but there must be a new emphasis on stewardship of money.

The nine o'clock hour of prayer is being observed by hundreds of earnest women, but we face a task too big, too difficult unless every woman prays. There must be a clear, deep sense that the work we do is the will of God; that the power of God is available for the task, otherwise we fail in our purpose. The power of prayer must be brought to the whole church with a new emphasis.

Perhaps the best informed members of the church, on world conditions as related to Christianity, are the women of the missionary society, but as we come to study the recent surveys that have been made, we bow in humility. It is possible, and it should be the business of every woman to inform herself on conditions as they are today. Those who are really informed about world conditions will support every effort that is made to evangelize the world.

The Christian people are coming to realize as never before the need of a Savior for the whole world. The people of every nation must know that the message of the angels uttered nearly two thousand years ago, proclaiming "the good tidings of great joy, which shall be for all people, for unto you is born a Savior" included them. How slow we have been in delivering the greatest message the world will ever hear. We must quicken our pace if in this generation this great truth is made known to all. Every Christian should pause and

"Survey the Wondous Cross
On which the Prince of Glory died."

He will then be able to say in all sincerity,

"Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine,
Demands my life, my love, my all."

"The Gospel is the power of God unto salvation," so must be carried to India, China, Africa, Latin America, Tibet, Japan, yea, to the nations of the world in their own tongue.

The women of the church will be a mighty factor is making this a reality. Every woman won for membership in the local society will add strength to the cause, and every new society organized will increase the forces.

No new plans and methods are needed for the great task before the women today, but there is need of a new emphasis on the purpose of the Missionary Society. Women must be lifted to the place where they will really want to have a part in the world task. The Woman's Missionary Society has a great place to fill in the individual church. As all the Missionary Boards come together in the United Missionary Society, the women will have increased opportunities as well as added responsibilities. The training through forty-five years in the Christian Woman's Board of Missions has prepared our women for this new day. There should be no relaxing but a pressing forward with renewed energy. Two hundred thousand women should be on our records by July, 1921. There should be a Missionary Society in at least six thousand of our churches and one hundred thousand copies of World Call should be going to that many homes to "inform those who are interested and to interest those who ought to be informed."

Are we equal to the task? We are, if we have love enough to reach around the world and if we are ready to claim the promise "Lo, I am with you always."

Important

Beginning August 16, the Boards uniting in the United Christian Missionary Society will conduct their work in the headquarters of the new Society at St. Louis, Missouri State Life Building, Fifteenth and Locust Streets.

Until September 30 all offerings for the Christian Woman's Board of Missions will continue to come to the old address, College of Missions Building, Indianapolis, Indiana. Since the Christian Woman's Board of Missions continues its legal existence an office for the Board will be held in the College of Missions building. All communications coming to the Board will have right attention.

Junior Notes

Those interested in the work of the boys and girls will be glad to know of the progress in the department. At the beginning of the missionary year, Oct. 1st, the Triangle Clubs and Intermediate Societies were transferred to other departments. This accounts for the apparent loss in offerings as reported in the comparative statement in the News Letter. There has been a steady increase of offerings from the Junior Societies and Mission Bands and a fine increase in membership. The subscription list of the King's Builders has increased almost one-third.

The new Honor Roll requirements are:

1. Regular meetings for at least nine months in the year.
2. An increase of five or more members.
3. Reaching the aim in offerings.
4. Subscriptions to the King's Builders equal to two-thirds of the membership.
5. Reports sent as required in September, December, March and June.
6. At least five missionary books in the Junior Library.

Attention is called to the last item. This is a new feature and one that should be emphasized. Juniors read. Interesting missionary books placed in their hands will go a long way toward influencing boys and girls for future service.

Below are suggested five good story books:

"Mr. Friend-O-Man"—Cloth 75 cents.

"Giovanni"—Cloth, 50 cents.

"Lantern Stories"—Cloth, 60 cents.

"The Honorable Crimson Tree"—Cloth, 60 cents.

"The Dragon and the Cross"—Cloth, $1.25.

To those contemplating the organization of a Children's Society, free literature on organization and sample copies of the King's Builders will be sent upon request to Mrs. Lida B. Pearce, College of Missions Building, Indianapolis, Indiana.

The Alberta Convention Group

The Western Canada Conventions

CANADIAN Conventions are always interesting because each year the substantial growth, both in membership and giving, is pronounced. This year the United Christian Missionary Society sent a team to each of the conventions, both in the United States and Canada. It was my good fortune to have on my team Miss Daisy June Trout and J. S. Mill, Regional Sunday School Secretary.

Our brethren in the provinces of Manitoba, Saskatchewan and Alberta are as true and loyal to the gospel as can be found anywhere in all the world, and they are alert in protecting all the principles which the Disciples have stood for during more than a century. Some question had arisen in the minds of the people concerning the Interchurch World Movement and how the Disciples were linked up with it through our own World Movement. I am happy to say that all troubles were cleared up from Manitoba to Alberta as the team crossed these provinces and the people are united and ready to cooperate in their own work and in all the work of the United Christian Missionary Society.

The Convention of Manitoba was held at Winnipeg with the Holmes Street Church, which has a membership of 154, and gave for its local work $3.842 and for missions $1.955, which is an average of $12.70 per member. Our World Movement aimed to reach $12,000,000—$6,000,000 for the United Christian Missionary Society and $6,000,000 for the Board of Education. If all of our 1,200,000 members in the United States had given for missions as liberally as the Holmes Street Christian Church, that is, if they had averaged $12.70 per member, we would have given to our World Movement $15,240,000, which would be $3,240,000 more than we asked for in our budget.

The Portage Church gave $1,500 for missions besides raising $4,734 for local expenses. They have 230 members. The Riding Mountain Church, with 32 members, gave $937 for local work. I did not get their missionary record. The St. James Church raised $1,526 with 55 members.

Norwood Church, with 19 members and 25 in the Sunday school, raised $470. Norwood and St. James are both a part of Winnipeg. Charles M. Ross, who has done such splendid work at the Holmes Street Church, will take the work at Norwood. The work in Manitoba is done practically by the United Missionary Society idea because the women and the men meet together for consultation about all their work.

I will make no report on the Saskatchewan Convention because an admirable report is given by William G. Kitchen, secretary and treasurer, which will be found with a picture of part of the convention taken in front of their new church building.

Alberta Convention was the best ever held. There was real organized work done in the convention because the convention decided to back up the work of the Board of Church Extension wherever the cities of Alberta ask for excessive loans. Oliver L. Curtis, formerly pastor at Lethbridge, and doing some secretarial work for the convention in connection with his pastorate, will now take the work of superintendent of missions for all of Alberta.

The Alberta Convention, as did also the Manitoba Convention, decided to do away with the blackboard method of raising money in the conventions and will put on the Every-Member Canvass. Burton Davies has just gone from Nebraska to the pastorate of the Calgary Church and the Board of Church Extension has just recently assisted in purchasing a splendid lot on which the church expects to soon erect the first unit of the building. I prophesy that the work in Alberta will be greatly expanded. The people seem to want only to do what is the best thing to do to forward the Kingdom.

G. W. MUCKLEY.

Roderick A. MacLeod, Batang: We have moved into our new quarters and the work is in good condition. The woman's class taught by Mrs. Ogden is growing every day.

The Congo Mission Attains Its Majority

By Herbert Smith

T is quite a long time since Dr. Biddle and Mr. Faris and the Dyes and the Eldreds first came to Congo. Twenty-one ears ago our Mission was first established n the bank of the Great River. No one ould know the Congo of twenty-one years go as the Congo of this hour. Airplanes y daily over Stanley Pool; they soon are to on the thousand-mile stretch to Stanley alls. It is supposed that they will make e round trip in eight days, while steamers verage about thirty days. Commerce is ushing so fast that one can truly say the ce of the country and the sights on the ighty river change almost over night.

The Congo Mission met in annual confer-nce at Lotumbe on the banks of the Mom-yo River from March 27 until April 5. here were twenty-one missionaries and five hite babies present. Our Congo force num-rs twenty-nine, but some are on furlough d some were not able to attend the con-rence. If one allows himself to reflect he ight consider that the force of the Disciples Christ ought to be very much larger after ese twenty-one years. But here, as elsewhere, must deal with facts as they are and not aspirations and hopes which might be.

But twenty-one years ago prayer did a at many things that nothing else could do. guided our early missionaries to this rich uator field and opened up the way for us o followed. Again at Lotumbe prayer did ore for us at the first session of intercessory ayer than we can ever estimate. At its nual gathering we can easily estimate how any dollars and cents it will take to supply e material wants of the Mission, but no e can ever estimate how much prayer it ill take to pull us through the year. We ve charts and forms to fill out to show r physical needs, but who will make the arts and forms which would estimate the iritual grace of prayer?

A regular program was followed each day, d was loaded with subjects so rich that me of them had to wait for later sessions. is necessitated an extra day of conference, t it was time well spent.

One day's subjects dealt mostly with native pics, such as native games, gardening, ser-ons in the vernacular, and the need of in-ruction in questions of hygiene and purity.

One evening was spent in a real missionary eeting. A survey of the Sanga River in ench Congo had recently been made. This as shown forth by charts and maps. Again e Conference was made to see the growth its work during the past five years. Still ain we were led to listen to the patient eading of the African's voice, that new ork be begun in those vast Congo stretches hich still wait for the missionary.

The day on "Future Work" was perhaps e high-water mark of progress and develop-ent. A new station, Mondombe, on the igh Juapa River, eleven days' steaming om Bolenge, is to be opened at once. Before is is read our missionaries will be at that r-distant place seeking new victories for r great Captain. This is the first big step the Ten-Year Program of the Congo Mis-on. Three years have gone since first we w our field occupied for Christ. In the ven years which remain we can do all we have planned to do and more, if we can let the vision appear among the home churches.

Again we labored over the question of co-operation. How could we and other missions make these differing African dialects speak the same thing. They are more numerous than the days in the year, in this mighty continent. No comprehensive educational scheme has been possible since each mission must screw its eyes down to its own little task. One mission cannot help the other, nor can it receive help. So each mission does over and over the same task, independent and distinct from every other mission, just be-cause the language is different. Yet we are more and more impressed that the African is much the same north, east, south, and west, in his mental make-up. Will parallel column work in English and French arranged to suit the African type and mind, but space left on the opposite page for the dialects and pictures, solve the question? If we can prove it, many valuable books will soon be available to millions of people.

Have you ever looked at the equator as it crosses Africa? It bisects the continent. It cuts across rivers and lakes and moun-tains which are often covered with snow. Most maps are colored to show the different European governmental spheres. It looks so easy to get these countries into a mid-African conference. But it never has been done. The great problem is transport. Vast stretches of land without connections, no paths, no roads, no railways, but the touch of the twen-tieth century is being felt all over the land and soon this transport problem will be greatly reduced. In a few years some of us hope to attend such a conference.

It is now eight years since the Congo was visited by one member of the Home Com-mittee. That is, one visitor in twenty-one years. This is not enough. It is very neces-sary that the Home Committee see the field today as we see it. The Conference urged most enthusiastically that a commission come to Congo during 1921 to visit our work and also attend the Congo General Conference of Protestant Missions, which will meet at Stanley Pool early in November of the year.

The mission, at twenty-one, is young, not old. It has the hope and vision of youth. It looks forward, not backward. Its golden years are yet to be. Greater things are yet to be attempted than have ever been dreamed of. As far as figures can tell the story of victory and faith in the years gone by the following statistics set them forth:

The number of missionaries, 29; the num-ber of native evangelists, 313; present church membership, 7,173. The year's offerings were $3,404.78. The number of schools is 240, and the enrollment is 3,963. There are three hospitals and 25,977 treatments were given during the year. Our Sunday school scholars number 5,188, assembling in 215 schools.

These are the facts which help us. There are many things we see left undone. Homes for the missionaries, school and church build-ings are sorely needed. Building under trop-ical suns is a long, wearisome experience. Much has been done in many ways in evan-gelism, education, and so on, but that which still waits, to use a native idiom, "exceeds exceedingly."

Transylvania College Notes

PRESIDENT R. H. Crossfield and daugh-ter, Dorothy, sailed for a tour of the battlefields of Europe July 23 from Mon-treal, and will be gone until the opening of the next session of college. The college is giving this trip in recognition of service for twelve years.

Professor E. E. Snoddy gave a series of ten lectures at Auburn Theological Seminary, Auburn, New York. The general subject of these lectures was "Organized Religion." This is the second series that Professor Snoddy has given at Auburn.

Three additional professors have been ap-pointed in the department of science, one each in chemistry, biology and physics. They are C. A. Maney of Minnesota and Chicago, Miss Slingerland of Cornell, and Morris Saun-ders of Franklin College and Harvard.

A new athletic field is being made for football and baseball in League Park, the ten-acre field purchased some time ago by the college. Curator Ben Allen Thomas has made a gift of ten thousand dollars toward the improvement of the field.

Professor A. W. Fortune delivered a series of eight lectures at Blue Ridge, North Caro-lina, before the secretaries of the Young Women's Christian Association of the South.

Chaplains' Addresses Desired

A MEDAL has been prepared for award to Chaplains who served in the World War. That these may be distributed it is need-ful that we have the present addresses of all who served as Chaplains during the War. These addresses are constantly changing and are hard to keep corrected to date. Any Chaplain seeing this notice will greatly aid us if he will at once address the General Com-mittee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., giv-ing his address. We especially need the ad-dresses of: T. J. Golightly, Wright T. Moore, Perry L. Schuler, John S. Hawkins, Winfred E. Robb, Samuel Joel Burgess, Geo. D. Kirk-patrick, C. E. Schocke, Joan Cobbey and Harry F. MacLane.

Vacation Bible Schools

THE Committee on City, Immigrant and Industrial Work of the Home Missions Council makes the following succinct statement concerning the Vacation Bible School: "The Vacation School provides moral and religious instruction and happy, helpful occupation for the idle vacation time. It meets the growing demand for more time for reli-gious instruction for children. Meeting daily for a five to six week period, it makes possible a constructive program of religious instruction. It takes the children under trained teachers for instruction. It teaches the Bible. It uses the church equipment when usually it is being the least used. It accom-plishes maximum results in religious train-ing at a minimum cost.

"The 1919 statistics from the International Association of Daily Vacation Bible Schools indicate that 906 schools were in operation last year in the United States and Canada, with the chief support coming from the Bap-tists and the Presbyterians.

"It is significant that of the 175,000 Protes-tant churches in the United States, only 1,000 are engaged in this work."

First Young People's Conference of Disciples of Christ, Fulton, Missouri.

Young People's Conference a Success

THE first Young People's Conference ever held under the sole direction of the Disciples of Christ was held at William Woods College in Fulton, Mo., June 21-28, and was a most successful gathering. With but two exceptions every one of the seventy young folks enrolled were between the ages of 16 and 25. This made a very fine group with which to work and as a consequence some really worth while results were accomplished.

This was the first of a series of five conferences that wil be held this summer under the auspices of the Bible School Department of the American Christian Missionary Society cooperating with the Foreign Society, the Board of Christian Endeavor, the Christian Woman's Board of Missions and the National Benevolent Association. The work is thorough systematized and ably directed by Miss Cynthia Pearl Maus.

It is the plan to have a chosen group of young people sent by the Bible Schools, Endeavor Societies or Circles of local churches to whom may be presented the various phases of modern church work. The Bible study was directed by Dean H. M. Robison of Canton, Missouri; Circle work by Miss Pearl Leonard of Springfield, Illinois; Endeavor work by John D. Zimmerman of Topeka, Kansas. C. M. Yocum had the Foreign Mission Study while Geo. T. Simons conducted the Home Field study. Mrs. K. E. Hodgdon told the stories. Miss Nell Masters of Independence was general hostess. Miss Maus was conference director and led the Bible school periods.

Each evening at sunset a brief vesper service was followed by an appeal for consecration to a definite life service. These appeals really got somewhere and as a result definite decisions were made for special service.

The recreational features were under the direction of Mr. Geo. T. Simons of Louisville, Kentucky, and as a result each morning and evening of the conference found the entire group going through a well directed gymnastic exercise. Games of every sort were indulged in and swimming parties were the feature of each afternoon. In fact, there was not a dull moment in the entire week.

These conferences get somewhere. Every live church in the Brotherhood should be planning now to send a group of its young people to next year's conference. A special fund should be created out of which their expenses could be paid, and as a result a new epoch in church life would be written in many communities. JOSEPH A. SERENA.

The Orientals

DR. GEORGE L. CADY, in reporting for the Committee on Exceptional Groups to the Home Missions Council presents the following obstacles to missionary work with these people in the United States:

RACE PREJUDICE

If these so-called pagan nations are to take the attitude of large numbers of Americans toward them as a real exhibition of Christianity, we cannot be surprised that Christianity makes slow headway. The average foreigner does not discriminate between Americans who are members of churches and who are not members of the churches—they are all lumped in as Christians. The propaganda carried on against the Oriental on the Coast is exceedingly serious and holds in it not only the inevitable result of alienating the Oriental from any love or respect for America, but also has in it the possibility of war with Japan. No self-respecting nation will long allow itself to be flouted by any other nation. Anti-Japanese clubs were being formed i Seattle and Tacoma and other places on th coast this summer. We condemn it as thor oughly un-Christian and dangerous.

INADEQUATE HOUSING

Better equipment must be secured or ther can be no progress among these peoples, an that equipment should be adequate an should be unsectarian.

SECTARIAN PRIDE

The Oriental does not distinguish betwee the sects and does not care. When it is pos sible to stand in a city like Los Angeles an hit with a stone from six to ten differen missions, we may say of it as was said of th "Charge" of the Light Brigade: "It is Mag nificent, but it is not war."

ORIENTAL VICE

The opium dens have disappeared, at leas from the surface, but Chinese gambling sti runs wide open in most of the cities, with th knowledge of every one and the connivanc of the city government. If it is possible fo the passer-by to be unable to avoid seein these gambling dens, surely it should be pos sible for the police force to discover then San Francisco has closed these in Chinatow but Oakland, "the city of churches", allow them full opportunity. In Oakland and i Los Angeles they line both sides of the street for a few blocks and are open to every on It is quite evident that if in both of thes cities the American people were being d bauched and American youths were being a lowed in them, they would be closed, but wh cares so long as it is nothing but the "heath en Chinee" or the "Jap"? This attitude i the interpretation put upon it by the Orienta and it is a sad reflection upon America Christianity. It would seem as though th local churches could long since have made thi condition impossible.

How One American Woman Fought the Turks

MISS ELIZABETH B. KELLY, of Cleveland, has done her part toward putting Aintab on the map. She organd 10,000 native Christians during the rent disturbances in this city in Syria, and effectively did she direct them, that with h support as she could get from the French rrison, she was able to fight off the conant attacks of the Turkish Nationalists for re than three weeks.

Miss Kelley, who has been in the overseas vice of the Near East Relief for the last ar, has just returned to the United States a period of work in connection with the proaching campaign of the Near East Ref. She is very eager to return to Armenia, d to resume her task of helping these needy d deserving people to get on their feet. She a most interesting speaker, and will be rd with great acceptability in many parts the country during the next few months.

The tensity of the situation about Aintab s relieved last March by the addition of r thousand French troops to the garrison fifteen hundred then holding the city. But arrival of the new body of troops hastened climax that the Near East Relief workers been fearing for months.

Three days after these new troops reached city, orders were received not only for r departure but also for the withdrawal a large fraction of the original garrison. e evacuation was set for the next day. Arngements for defense, long planned, were stily made. The Christian section of the y was blocked off into districts and all apoaches heavily guarded. The arsenal of the ristians contained but sixteen rifles. These re distributed among the most trustworthy the inhabitants. Women and children re called upon to help build barricades.

The last of the departing French column d not disappeared when two rifle shots lled the Moslems to action. The small rce of less than a hundred men furnished om among the remaining French garrison the outskirts of the town was powerless.

So well had Miss Kelley perfected her ornization, however, that the Turks were able to break through into the Christian strict. Though the sixteen rifles were sufient to equip only a small part of the hasti assembled garrison, ancient spears that d once been the property of crusaders in e fourteenth and fifteenth centuries were ought into service.

The Turks are accused by Miss Kelley of eachery and with the deliberate firing upon omen and children during the siege that llowed the outbreak.

"Every day after the fighting commenced," e said, "the Turks tried to arrange an aristice and each night they would break it. owever, we did not place any faith in their ord and I told the men not to allow anyone t Christians that they knew to pass the rricades. I also told each of our small body riflemen that they would have to account me at least four Turks a day.

"In all the three weeks that the siege lasted ey fought valiantly. But not once did they re on a Turkish woman or child. The Turks, owever, did not so discriminate and picked off our women and children whenever and wherever they exposed themselves.

"As the siege continued we began to improvise weapons. Old cannon balls that had been lying around the city as relics of the old days when Armenia was a powerful nation were available as ammunition. From mangle irons used in washing clothes several cannons were made. It was pathetic to see the way these were camouflaged as if they were real guns. About each was hung a bead 'to keep the evil eye away', as the superstitious natives believed. Grenades, bombs and other ammunition were made in one of the churches, temporarily used as an arsenal.

"The natives carried out the organization program to the slightest detail. The women were assigned definite tasks in every district of the beleagured section. Some took care of the wounded, others were responsible for bettering sanitary conditions, and others still were assigned the task of making gardens for the growing of green food.

"No one will ever know what we went through. The anxiety and uncertainty were awful. We were not afraid, because we did not give ourselves the time to think what might happen to us. The call for relief work was urgent, and the seven other members of the Near East Relief personnel were kept constantly busy. I had a loaded revolver with me constantly. There were five shots in it and I was bound that if it became necessary that I would get four Turks first and save the last shot for myself. No Turk would ever have taken me alive.

"Finally, after three weeks the attacks ceased and the city gradually became quieted. During all the time the only help we had from the French was about sixty-five men. It was not that they didn't want to help us, but rather, I think, from a feeling that the situation would only have been made worse by sending more troops into the town. The garrison was located a short distance outside of the city itself."

Missionaries Appointed by Foreign Christian Missionary Society and the Christian Woman's Board of Missions

1900—1910

Bethany College	16
Brooklyn Missionary Institute	1
Buffalo Normal School	1
Butler College	4
Central Christian College, Albany, Mo.	1
Chicago University	1
Christian College	2
Christian University, Canton, Mo. (Culver-Stockton College)	1
Cotner College	2
Drake University	14
Eureka College	15
Hiram College	29
Johns Hopkins University	1
Kansas State Normal, Emporia	1
Moody Bible Institute	1
North Carolina State Normal	1
Rush Medical School	1
Salina, Kansas. Normal	1
Texas Christian University	2
Thomas School for Girls	1
Toronto Woman's Medical College	1
Toronto University	1
Transylvania University	10
Tri-State Normal College	1
University of Indiana	2
University of Iowa	1
University of Kansas	1
University of Louisville	1
University of Missouri and Missouri Bible College	4
University of Michigan	1
University of West Virginia	1
Vanderbilt University	1
Vassar College	1
Washburn College	1
Washington University, St. Louis	1
Wells College	4
West of Scotland College, Glasgow	1
William Woods College	2
Yale University	1

1910—1920

Atlantic Christian College	1
Battle Creek Nurses' Training School	1
Berea College	1
Bethany College	10
Bonham University	1
Boston General Hospital	1
Brooklyn Missionary Institute	1
Butler College	9
California Normal School	1
Chicago University	4
Christian College	1
Christian Church Hospital	1
Cincinnati Medical School	1
Clifton Forge Seminary	1
Columbia University	4
Cotner College	15
Culver-Stockton College	5
Drake University	37
Eugene Bible University	7
Eureka College	14
Georgetown University	1
Hiram College	12
Illinois Normal	1
Indiana University	1
Leland Stanford University	2
Northland College	1
Ohio Wesleyan University	1
Oskaloosa College	1
Oxford College, England	1
Pestalozzi-Froebel Kindergarten Training School, Chicago	1
Phillips University	1
Pomona Valley Hospital	1
Protestant Deaconess Hospital	1
Shurtleff College	1
Smith College	1
Southern California State Normal	2
Texas Christian University	2
Thomas School for Girls	1
Transylvania College	21
Union Seminary	3
University of Cincinnati	1
University of Illinois	6
University of Iowa	2
University of Kansas	5
University of Michigan	1
University of Missouri and Missouri Bible College	5
University of Nebraska	2
University of Oregon	8
University of Southern California	1
University of Washington, Seattle	2
University of Wisconsin	4
Vanderbilt University	1
Washburn College	1
Washington University, St. Louis	1
West Texas State Normal	1
Yale University	6

In Shonai

"FOREIGNERS! Look, look!" No one waited to be told a second time, they all looked, wondered, commented and often laughed. To understand this one has only to consider what a sensation would be created in the average American town by two Japanese women in their native dress, conversing in Japanese. Miss Lediard had made the trip once before,, and Miura San, the Bible woman, who accompanied us, was born in Tsuruoka, but it was my first visit to this land of opportunity.

Shonai is a large district in the province adjoining Akita with eight hundred thousand people, three cities, many towns and no resident missionaries, though three societies have work supervised by visiting missionaries and we have a pastor in each of the cities. Sakata, our first stop, is a notoriously wicked place. One opponent of Christianity told us that it is much worse now than before Christianity entered, a true statement no doubt, but unfair, for the increase in wickedness is due to the fact that it is a harbor town, and the rapidly increasing shipping, the entrance of the railroad, and the consequent prosperity have lowered the morals. The young pastor finds little to encourage him but he has some peculiar talents which will win out if backed by sufficient devotion and perseverance. He was at his best in Amarume, our next stop, a town of four thousand, where we have a little group of Christians but no church, the meetings being held in the hotel. We had been well advertised by Saito Kosuke, the young man who is the leader there, a simple maker of *geta* (wooden clogs), filled with the love of Christ and radiating enthusiasm and good will. He gave up his work apparently and left nothing undone that could contribute to the success of the meetings and to our comfort. At seven-thirty we had an audience of 180 children of all ages sitting on the floor, and a crowd of grown-ups extending out into the garden, with a good view through the opening made by removing the paper doors that formed the end of the room. It soon became evident that Ishii San's special gift is for dealing with children, for although these were the same ones who constitute the street rabble, he controlled them all easily without raising his voice and they quickly learned the first verse of "Who Is on the Lord's Side?" and listened attentively to Miss Lediard's illustrated talk. The crowning event was Ishii San's own talk on Gideon with a wealth of local color, gesture, and facial expression which held the audience perfectly breathless and proved that he is a positive genius. The general feeling was well expressed by one little unfortunate summoned to return home; Kosuke San came to the very front to get him but he refused to go and finally lay down flat and had to be carried out. He gave them all picture cards (the old post cards, pasted with backs together, sent by good friends), and they went away happy.

The room was soon filled with adults who listened attentively to the three addresses and singing in Japanese and English. I could not quite see the use of an English solo where no one knew any English, but Ishii San insisted that it would be appreciated and it seemed to be. Miura San's address was interrupted after an allusion to "Lincoln, President of the United States," by a voice calling loudly, "No, no, the president of the United States is no good, foreigners are no good!" The speaker was an intoxicated guest of the hotel who seemed determined to stop the meeting. When Ishii San tried to quiet him he flaunted an Osaka paper and told what it said about America and the race equality question. One of the crowd said, "No one listens to a drunken man," which enraged him more. He turned upon the speaker shouting "Are you a Japanese? Where is your Japanese spirit?" Argument only excited him further but he retired at once when the four largest men rose to put him out and he afterward came back and listened quietly for half an hour. We took it as an example of the evil of yellow journalism as well as of drink, for newspaper agitation is entirely to blame for whatever unpleasant feeling there has been against America, there is nothing but good will in the hearts of the Japanese people as a whole.

We had an interesting conversation with the principal of the Primary School, when we went after school for a "sing" with some of the teachers. He knows enough to be a Christian but is notoriously stubborn in his opposition. Kosuke San was with us and was made the subject of some remarks. The man said that Kosuke San was undoubtedly a sincere Christian but every one knew that he did not get along well at home; the only specific charges were that he would not bow to the god shelf or marry as his people wish. We understood that he is waiting for a chance to marry a Christian girl. We cannot have too much sympathy for these isolated young Christians who stand out practically alone with every one trying to pull them back and not even regular services to encourage them.

In Tsuruoka we found all that I had been led to expect, a beautiful city, neat little church building, an efficient pastor and the beginning of a strong church. In the short time that we were there we found from calling in the homes and visiting after services that there are some choice souls in the church and a spirit of devotion and service which will make it a leavening power in that needy city. The only thing lacking to make this a strong center for work is resident missionaries for whom the Christians are always hoping and praying and who will go as soon as our mission receives the necessary reinforcements. Shionoya San, the pastor, is an Akita boy of natural ability, fine scholarship and complete consecration. His sweet, capable little wife was a Bible woman in Akita for five years and we are expecting them to do a fine work. Our first meeting was with a Bible class of eighteen high school girls, an unusually attractive crowd of girls we thought. They sang beautifully in English under Shionoya San's leadership and listened appreciatively to Miss Lediard's Bible Reading on "The True Disciple," which I thought a wonderfully clear setting forth of just what it means to be a Christian. After a little social time music was suggested and we sang solos, duets and choruses until the dormitory girls dared not stay longer, though none of us wanted to stop.

On Sunday morning Miura San spoke at both Sunday school and church services and gave a striking example of the value of Christian education among Japanese women. It is no small thing for a girl of twenty-two to stand before a mixed audience, as she has done repeatedly, in a land where woman's place has always been to serve in silence with little recognition of her intellectual ability. We knew that it was especially hard for her to speak to those who had known her since she was a child, but she gave a clear, convincing address upon the meaning and possibilities of a Christian life, speaking with a dignity and quiet assurance which not only increased our admiration for her but made us feel that the graduates of our girls' school fully justify all the expenditure of strength and money that it has cost.

Shinjo, our last stop, is an important railroad town developing fast and in great need of Christian influence. Konno San, the pastor, though not a young man has just celebrated his tenth anniversary as a Christian, and is a man of very strong faith and purpose. He spoke touchingly of the great inspi-

One of the old pine trees in Akita Park that has come down to us from the days of Feudal Japan. If we had ears for its voices it could tell us sad stories of the days when men paid with their lives for the confession of the "Name."

ration he receives from the visit of the missionaries which anyone can readily appreciate who will try to imagine himself the only mature Christian in a town of ten thousand and constantly meeting complete indifference and open opposition. The most notable feature of his work is a Bible class of twenty-five young men to whom Miss Lediard spoke in English, as they are all English students. Some are Christians, some are inquirers and all were appreciative and friendly. They asked us to take time the next afternoon for a little social time with them and we were glad of the opportunity to know them better, for the personal touch counts for much in winning them for Christ. Then they begged to be allowed to come to the women's meeting in the evening, sitting in the back of the room after the women had gathered.

An unexpected privilege came to us when we were invited to visit the Girls' high school; we expected to visit only the etiquette class, which we found very interesting as illustrating the great importance that the Japanese attach to formal observances. Two girls received two others as guests, to whom they served tea, with the teacher watching and criticizing every detail. After the lesson we were asked to sing and play for the whole school and Miss Lediard gave a talk explaining the meaning and claims of Christianity, a thing seldom allowed in a government school. It gave more than two hundred girls their first opportunity to hear something definite about the Christian faith and we know that some will want to hear more. We were glad of the introduction which made it possible to exchange bows and smiles with many girls in Shinjo, and are looking forward to the time when missionaries and Bible women can be friends and leaders of the women and girls in all the cities of Shonai.

Akita, Japan. MRS. C. F. MCCALL.

When the Death Angel Comes

EARLY or late they pass by—these processions for the dead on their way to the cemetery. I never have outgrown a childish impulse to follow a band, but the most my "grownupness" dares do is to rush to the doorway or window to see what is passing by. My curiosity is rewarded by seeing sometimes a wedding group, but more often a funeral procession straggling along.

To one used to the beautiful, impressive and solemn service of the Western world, it is hard to become reconciled to the utter lack of all these things and in their place a matter of fact, get-it-out-of-the-way attitude. But death is such a common thing here, scarcely a day passes that there is not at least one funeral passing on our street, to say nothing of those which pass by on other streets which lead to the cemetery. One day during a forty-minutes' class period two passed by, and the coffins were so pitifully small, indicating that again "His little one" had slipped into the Great Beyond. And it is so often thus, so many babies die unable to survive the many diseases which lurk everywhere in tropic climes.

The body is usually buried a few hours after death, frequently on the same day the death occurred or the following day. So there is always confusion and hurry in the house of death. There is no undertaker to call in, so the family or friends prepare the body for burial. Neither are there undertaking rooms where a coffin can be selected, so someone must set to work to make the narrow, shallow box which will be but little larger than the body and the top later fitted on and nailed in place. I knew of one instance where the coffin for a sick woman had been ready for months and stored at the foot of the stairs where she must have seen it many times. The coffin is not rectangular but is narrow at the foot and shaped outward at the head. The coffin for an older person is usually varnished or covered with plain black or figured calico and perhaps some brass ornaments. The little child's coffin is more often covered with brightly colored paper in various colors and decorated somewhat as childish fancy would adorn a May basket or valentine; perhaps when there is no coffin, the body is wrapped in a woven mat. The coffin is carried to the cemetery by means of long strips of cloth passed underneath at either end, and carried by four people, or it is swung from bamboo poles which rest on the shoulders of the carriers. Sometimes a sort of a hearse is used, drawn by men, with plants and flowers around the coffin, which rests on the platform-like top. The husband of a dead woman will sometimes ride on the hearse with her, or the little children of the deceased. The hearse is sometimes a canopied wooden Spanish bed, with a lace-curtain effect of decoration around the canopy, the bed being carried high on the shoulders of the carriers. The tiniest coffin of all I have seen was carried on the shoulder of a man.

The procession is rather a straggling one—the band has been earlier called together by the leader, beating out his summons in a sort of "tom-tom" on a drum. The carriers with the body lead the procession; then comes the band playing music, gay or solemn; sometimes the strains are "Tipperary" or "Over There." Then the family and friends, most every one dressed in black, the women with enveloping black shawls which completely enshroud the body and touch the ground. There seems to be little real grief; in fact, the American at the window is more an object of interest than the still form ahead. Someone carries the rude, unpainted cross with name and date in uneven printing. The family has previously gone to the "church" (Catholic or Independent) where the priest for a fee pronounces the simple service—the fee also giving right to bury in the cemetery. For a large fee the priest accompanies the procession, and a very costly funeral may have several priests. Very poor people have no band, but the few people hurry by on their sad mission. Once when the coffin was very small there was only a man, the father, I thought, and one helper, with the coffin, a small boy with the cross, and a small girl, who followed farther behind.

I had long wanted to follow a procession and get inside of that high-walled Catholic cemetery with a chapel at the farther end, queer old monuments near by and the niches for coffins in the wall.

Passing by this cemetery one day, the gate was open, a grave was being dug, so we entered and drew near. The father of the dead child, his body bared to the waist, was digging the grave. Nearby sat the mother, bending over the coffin, from which she had removed the lid and was gazing on the face of the little one. A little girl cried aloud, other people roamed around, some sat on the grass talking and laughing, others were indulging rather freely in a native drink which was being passed around. Later the mother put the lid on the coffin. The father being relieved from his digging, drew near, and father and mother lighted their big cigars over the crude little box. When the grave was finished the parents nailed down the lid, using a stone as a hammer. Father and a helper lowered the coffin into the shallow grave and began throwing in the dirt. Everyone else turned away and left the cemetery. Even the mother, squatting near the grave while the coffin was being placed, turned her bloodshot eyes and seemed to be thinking only of the Americans, who stood by pitying, sympathetic and wondering. Someone had placed lighted candles on the graves of relatives or friends nearby. Those would soon flicker out. The gloom of a fast-approaching night was closing in as we turned away and followed the light-hearted crowd through the great gates, away from the sunken, closely-crowded graves, children on one side and grown people on the other—all to be plowed up after a few years and re-used as a burying ground.

The Protestant funeral is, of course, conducted somewhat like a funeral in the States, but is more a time for evangelistic sermon than in memory of the dead. Very little if anything is said about the deceased and all present join in the songs.

The ninth day after the funeral is the time for a great feast and a merrymaking. Likewise one year after the death there is usually a dance, feast and merrymaking, the scale of entertaining depending upon the wealth and social standing of the family.

How these processions which pass so frequently do appeal to one, stir the sympathies and arouse the impulse to help, to put some beauty into it and to add to it the transformation which a risen Christ can give—a Christ of understanding love, and not one enshrouded in superstition and ignorance! No one watching as the funeral goes by can doubt the need of carrying the "good news" to the "uttermost parts."

EDITH EBERLE.

The Spice Box of the World

PEPPER, cloves, and coffee—the fragrant kind of coffee that your mother saves for her very special guests—all come from Malaysia, the world's great spice box.

Malaysia is a land of perfume and brightness, a land of wonder and of endless change. New Guinea, the least known part of the East Indies, is the largest island in the world, and no doubt the smallest one could also be located in this region; for the face of the waters is speckled with countless islands of every size and shape. They cut up the channels of the sea with their many hidden reefs and shoals and make sailing more dangerous here than in almost any other part of the world. Then there are the "typhoons" which rise like a whirlwind and sweep across the waters, destroying everything in their path. And yet the sailor does not stay away from Malaysia. Malacca, Penang, Singapore, with their mystery and their beauty, keep calling him to return. Some of the greatest sea stories in literature have been written about these waters.—*Everyland.*

Evangelizing Under Difficulties

THE province of Ilocos Norte can boast of only one pagan municipality although the whole eastern border is fringed with pagan communities. This pagan town was rechristened when it was given a place in a Christian province. It lost the romantic name of Paor-Patoc and gained only the prosaic name of Nueva Era (New Era). Nueva Era lies in the far southeastern corner of the province among the foothills of the great mountain range beyond. The road runs out to Banna, the last so-called Christian town, which leaves a few hours' trip to be made as best one can.

We have a number of converts among these people but they have advanced but little in the Christian life. They have as yet no definite church organization although some effort has been made to accomplish that end recently. Since the people had never yet partaken of the Lord's supper we determined to give them the opportunity. Miss Adamson and I were visiting the churches in this part and we arranged to spend Sunday morning with them.

Our party consisted of the local evangelist, a Bible girl we had brought along, a native girl of the community and the two missionaries. As we moved out away from Banna, there were signs of an approaching rain. But we had adopted the policy long ago that during the rainy season we would take what came in the way of dampness. And we did on this occasion. The rice was planted and under water and that means anything but good traveling in the country. The paths were quite faint and running in many directions and so we missed an important turn and soon found ourselves in the midst of a big rice field with no way ahead. Rather than go back we tried walking the little dikes between the paddies, but these being slippery, threatened to send us sprawling, so we took to the field itself. We finally reached a little path on a hillside too high to be irrigated. Just then the rain caught us and the path became a little mountain stream.

It was about this time that we saw a little figure approaching us hunched up under a big umbrella. We waited in anticipation and then shouted our greetings, for it was the judge, our friend whom we had hoped to meet. He was returning from holding court in Paor-Patoc, where he sits as justice of the peace every Saturday. The judge is a member of the congregation in the town. He is a good fellow in any party and so we urged him to turn back with us. In spite of the drenching rain few words were needed. He became our leader and began an endless string of narrative in which he himself figured most prominently. He made a picturesque figure with his big umbrella and his trousers rolled high and his feet bare. He carried a gun and around his waist he had a rope, one end made into a loop for his wrist and the other woven around a heavy iron ore rock. "For," he said, "there are people that die here and no one knows why." On this rope was hung his machine for affixing his notary seal and a big bunch of documentary papers which looked considerably worse for the wetting.

After another hour, and several more streams which were increasing in depth and strength, we went up a steep incline, rounded a point and came suddenly upon the little pagan altar which stood guarding the village. It was a little house about the size of a hen-coop, high up on bamboo poles. It contained a few strips of magic bark, several long grasses, a little string of beads and a coconut shell with a scanty supply of rice. These had been given as an offering to the evil spirits. The next thing we saw standing out in the dusk was the little bamboo school house, for few villages in the Philippines are so poor as not to have a school. Then came the "city hall," also made of bamboo and occupying a large court.

The judge led the party to his boarding house, another bamboo structure high up on poles away from the water-soaked ground. The owner and I were friends from days gone by and he tried his best to make us comfortable. The kitchen fire was burning brightly and so we began to shed our garments one by one and hang them around the fire. I was surprised to find that this man was able to fit me out with coat and trousers, things about which these pagans seldom concern themselves. Miss Adamson was less fortunate since the lady's wardrobe was not so complete. She appeared in a bed spread, arrayed after the style of the Grecian maidens.

It was well into the night before these changes were made, some of our clothes ironed out for the morrow and supper served. The judge and the Bible woman, who came from another province, started up an endless discussion as to which district could boast of the best Ilocano. Copious arguments were cited. Finally the judge launched out on the task of naming all the different varieties of rice he could remember, to show that his Ilocano was more flexible. I believe he had counted up to twenty or thirty when I finally fell asleep. Later when I was awakened again I hushed them up by asking them to give me the Ilocana for "bug" and "bird" and a few other class names which can only be indefinitely translated into Iloco.

The next morning we had considerable trouble getting the people together. Finally a goodly number had gathered and we gave them all we thought they could stand in sermon and song. I then took up the topic of the Lord's supper and explained it carefully and in detail, and for the first time this memorial feast of our Lord was spread in their midst and those who considered themselves worthy were invited to partake. Not many partook, and yet they seemed to appreciate the solemnity of the occasion, perhaps comparing it with some of their pagan rites. It is too bad that workers are not enough to furnish every little community with teachers and preachers to bring all to a full realization of the holiness and helpfulness of Christianity. After the meeting we hurried back to town for another meeting there. They urged us to come again and made us feel that our message had been most welcome to them.

FRANK V. STIPP,
Laoag, Ilocos Norte, P. I.

—Courtesy American Bible Society

Sails Furnish a Part of the Motive Power in Solving China's Transportation Problems

The Book Shelf

Book Notices

THE TRAGEDY OF BITLIS. By *Grace H. Knapp.* New York. Fleming H. Revell Co.

This is a story of Turkish atrocities, and of missionary heroism. As one reads one wonders that such atrocities are possible in the twentieth century. If it were not for the existing religious divisions and the evils that have grown out of these divisions, they would not be possible. How long, O Lord of hosts, how long will the massacres and deportations set forth in this book and others like them be tolerated! Over against this awful background of crime and cruelty stands the brave and self-sacrificing behavior of the missionaries of the American Board, for whose lives and ministries may God be praised now and evermore!

THE FOUNDATIONS OF MORMONISM. By *William Earl Larue.* New York. Fleming H. Revell Co.

A subtitle is, "A Study of the Fundamental Facts in the History and Doctrines of the Mormons from Original Sources." The chief merit of this book consists in the fact that it is not made of reports about the Mormons; on the contrary the author judges the Mormons out of their own mouths. Every material statement is fortified by quotations from Mormon authorities. In this work one will find an account of the origin of Mormonism and of Joseph Smith, Jr., its founder and apostle, of the political and religious theories of the Mormons, and of the secret of the growth and influence of Mormonism. One who wishes to inform himself concerning the nature of this system, or to prepare himself to debate with Mormon elders the truth or falsity of Mormonism, or to convince the honest Mormon of the error of his way and the fraudulent character of his holy book, will find this work most helpful.

NEW LIFE IN THE OLDEST EMPIRE, by *Charles F. Sweet.* New York. The Macmillan Company.

The history of missions in Japan, problems and difficulties past and present, and possible lines of development are sketched in entertaining fashion by Dr. Sweet, a missionary residing in Tokyo. There is little which is statistical in this book, the emphasis being placed on things spiritual and vital.

VIRGIL HART: MISSIONARY STATESMAN. By *E. I. Hart.* New York. George H. Doran Co.

Virgil Hart, the founder of the American and Canadian Missions in Central and West China, was born in Lorraine, New York, January 2, 1840, and died in his home in Burlington, Ontario, February 24, 1904. It was the reading of the story of David Livingstone in his boyhood that led him to think seriously of a missionary career. With this thought in mind he decided to prepare himself for the Christian ministry, and much to the disgust of his Unitarian father he chose to become a Methodist minister. Before going to the foreign field efforts were made by some of his friends to keep him at home. They urged that it was a great pity to have a man of such parts go and bury himself in a heathen land like China. A little charge to which he had ministered with much acceptance for a year and a half pressed him to reconsider his decision to become a missionary and remain with them, and promised to increase his salary to a thousand dollars a year if he would. A distinguished committee from his alma mater waited upon him and offered him a lectureship in Hebrew and Greek. But flattering as these calls to remain in the Occident were, the call of the Orient was stronger.

In China he found an opportunity and a reward more ample and more satisfying than anything he could ever have found in the United States. After serving his apprenticeship in Foochow he was called to open Central China, the greatest, most populous and richest field ever offered to a church. He established prosperous missions in Kiukiang, in Wuhu, in Nanking, and in other cities. Later he opened the work in Chentu, the capital of the province of Szchuan.

Dr. Hart had all the qualities of a pioneer, and he had all the trying and all the joyful experiences that other pioneers in China have had. Many of the people in that part of the empire had never seen a foreigner and wherever Dr. Hart went he was hooted at and insulted. He was a foreign devil and was not wanted. It was with difficulty that land for hospitals or schools or chapels or homes could be secured. He had a right to go where he pleased and to preach and teach the people, but the Chinese were determined that no foreigner should get a foothold in their honorable country. That was the feeling at first, but as time went on and the people came to know him and the nature of his work, much of the opposition died away.

THE GOSPEL AND THE NEW WORLD. *Robert E. Speer.* New York. Fleming H. Revell Company.

Robert E. Speer is without doubt the ablest advocate and champion of Foreign Missions living. In this great book he is seen at his best. One who wishes to be informed on the subject and to be stirred to the depths of his being, so that he can inform and stir others will do well to read and study and digest this volume. No one can acquaint himself with its contents without having his faith in God and the triumph of the gospel greatly strengthened.

HOW TO ADVERTISE A CHURCH, by *E. E. Elliott.* New York. George H. Doran Company.

The subject of church advertising is treated in an entertaining fashion, supplemented by examples from a school of church advertising conducted by the author in Kansas City. The material is intended to be suggestive rather than provide arbitrary rules.

THE ARGONAUTS OF FAITH, by *Basil Mathews.* New York. George H. Doran Company.

The quality of this fine story of the coming of The Mayflower to Plymouth and the preceding and subsequent adventures of the Pilgrims is vouched for by Viscount Bryce. The book was written for and has the official approval of the church organizations on both sides of the Atlantic, who will celebrate during 1920 and 1921 the three hundredth anniversary of the landing of the Mayflower.

Basil Mathews is a well-known English writer and needs no introduction to the American book reading public. He has a half dozen books to his credit on this side of the water, including "The Riddle of Nearer Asia," and "Livingstone, the Pathfinder."

THE MENACE OF IMMORALITY IN CHURCH AND STATE., by *John Roach Straton.* New York. George H. Doran Company.

The subtitle "Messages of Wrath and Judgment" characterizes the scope of this book by the pastor of Calvary Baptist Church, New York City. Dr. Straton believes in a real devil and a "real hell for real sinners." He believes that much of the preaching of today is too soft and spineless. The arraignment of prevailing immorality is timely.

A Yale Professor Tells How to Develop the Spirit of Worship in Children

LUTHER ALLEN WEIGLE, Horace Bushnell Professor of Christian Nurture, has collaborated with Henry Hallan Tweedy in "Training the Devotional Life" (Doran), in which the following subjects are discussed for the enlightenment of teachers and parents: "The Meaning of Worship," "Teaching Children to Pray in the House," "Teaching Children to Pray in the School," "Worship in Music and Song," "The Devotional Use of the Bible," "The Memorization of Worship Materials," "Worship in the Church and School," "Family Worship," "Church Worship," and "The Gospel of Devotional Training."

The book is characterized by that same clarity, insight and conciseness which have made "The Pupil and the Teacher" and "Talks to Sunday School Teachers" so acceptable to those who are engaged in the religions training of the child.

Books Are As Important in Forming Character As Are Companions

Which Do You Prefer for Your Young People?

"The Bloody Footprints,"	*or*	"Livingstone, the Pathfinder."
"Buffalo Bill's Midnight Ride,"	*or*	"Whitman's Ride Through Savage Lands."
"The Demon Cruiser,"	*or*	"Captain Bickel of the Inland Sea."
"Jesse James' Revenge,"	*or*	"My Galahad of the Trenches."
"Woodchuck Jerry, the Terror of the Town,"	*or*	"Frank Higgins, Trail Blazer."
"Bloody Brook,"	*or*	"African Adventures."
"The Sign of the Crossed Knives,"	*or*	"Uganda's White Man of Work."
"Buffalo Bill and the Heroes of the Plain,"	*or*	John G. Paton's "Thirty Years Among the South Sea Cannibals."
"The Kidnapped Heiress,"	*or*	"Ann of Ava."

—Selected.

Comparative Statement of Receipts for Ten Months Ending July 31, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$54,773.97	$64,361.85	$9,587.88
Bible Schools	48,181.06	69,363.31	21,182.25
Christian Endeavor Societies	1,045.16	889.17	155.00*
Individual Offerings	1,060.74	1,905.00	844.26
Special Offerings	3,377.77	7,367.77	3,990.00
Bequests	5,618.44	4,183.05	1,435.39*
Annuities	10,800.00	8,300.00	2,500.00*
Interest	18,531.52	25,128.15	6,596.63
Men and Millions Movement	26,911.04	98,953.61	72,042.57
Subscriptions, sale books and literature	1,268.09	1,618.20	350.11
Miscellaneous	15,053.91	26,930.08	11,876.17
	$186,621.70	$309,000.19	$122,378.49

Christian Woman's Board of Missions

Churches	$30,216.81	$55,507.76	$25,290.95
Missionary Societies and Circles	238,386.88	314,993.08	76,606.20
Children's Organizations	13,350.70	10,884.38	2,466.32*
Individuals	40,000.65	92,703.33	52,702.68
Men and Millions	32,057.62	62,935.56	30,877.94
Bequests	6,548.90	38,799.73	32,250.83
Interest	16,333.38	19,990.68	3,657.30
Missionary Tidings	9,019.86	--------	9,019.86*
Literature Sales and Subscriptions	12,597.13	10,743.67	1,853.46*
Mission Fields and Institutions	20,966.75	19,022.79	1,943.96*
Sale of Property	397.50	12,597.50	12,200.00
Miscellaneous	8,189.92	8,879.19	689.27
	$428,066.10	$647,057.67	$218,991.57

Foreign Christian Missionary Society

Number Contributing Churches	2,884	2,818	66*
Number Cont. Sunday Schools	3,551	2,952	599*
Number Cont. C. E. Societies	1,278	1,085	193*
Number Cont. Individuals	631	546	85*
Churches	$133,571.64	$157,485.28	$23,913.64
Sunday Schools	130,975.04	127,549.96	3,425.08*
Christian Endeavor Societies	13,932.71	15,792.35	1,859.64
Individuals	29,107.24	40,417.72	11,310.48
Men and Millions Movement	31,859.96	9,665.22	22,194.74*
Bequests	9,335.65	13,256.20	3,920.55
Annuities	26,899.54	42,044.00	15,144.46
Miscellaneous	33,805.35	14,839.78	18,965.57*
	$409,487.13	$421,050.51	$11,563.38

National Benevolent Association
(Nine months ending June 30, 1920)

Churches	$51,797.85	$60,973.83	$9,175.98
Schools	82,305.84	100,125.38	17,819.54
Societies	3,851.38	4,216.74	365.36
Individuals	36,919.34	78,923.90	42,004.56
Lodges and Welfare	1,307.54	2,619.28	1,311.74
Patients, Board and Admissions	19,629.55	22,425.07	2,795.52
Annuities	31,502.50	32,397.50	895.00
Trust Funds	2,722.00	8,536.86	5,814.86
Endowments	100,500.00	--------	100,500.00*
Bequests	22,718.38	7,286.90	15,431.48*
Interest Earned	11,158.66	20,188.35	9,029.69
Men and Millions	13,924.84	3,768.74	10,156.10*
Miscellaneous	7,166.27	4,990.53	2,175.74*
	$385,504.15	$346,453.08	$39,051.07*
Regular Receipts	$285,004.15	$346,453.08	$61,448.93

Board of Church Extension

Churches	$18,615.53	$24,755.98	$6,140.45
Sunday Schools	409.79	413.48	3.69
Individuals	203.40	1,029.83	826.43
Annuities	15,820.00	35,350.00	19,530.00
Bequests	20,497.59	2,231.19	18,266.40*
Men and Millions	14,120.24	13,642.82	477.42*
World Movement	--------	1,100.75	1,100.75
	$69,666.55	$78,524.05	$8,857.50

Board of Education

Churches	$4,196.23	$14,161.28	$9,965.05
Colleges	1,761.66	1,661.42	100.24*
Miscellaneous	759.31	1,923.62	1,164.31
Interest	3.18	3.18	--------
World Movement	--------	15,477.83	15,477.83
	$6,720.38	$33,227.33	$26,506.95

Board of Ministerial Relief

Churches	$25,477.08	$35,428.71	$9,981.63
Bible Schools	3,455.65	14,814.32	11,358.67
Individuals and Men and Millions Movement	27,203.29	14,354.12	12,849.17*
Bequests	8,234.85	4,218.97	4,015.88*
Annuities	1,750.00	6,300.00	4,550.00
Interest and Rent	5,810.42	4,937.51	872.91*
Miscellaneous	859.52	4,381.81	3,522.20
	$72,760.81	$84,435.44	$11,674.63

Pension Fund October 1, 1919	$52,513.05
Dues Paid in by Ministers	22,395.21
Total	$72,789.15
Pension Paid	250.00
Balance in Pension Fund August 1, 1920	$74,658.26

Board of Temperance and Social Welfare

Churches	$2,910.00	$3,402.82	$492.72
Sunday Schools	14.75	77.78	63.03
Individuals and Men and Millions Movement	1,841.59	7,001.33	5,159.74
Miscellaneous	552.37	1,400.97	848.60
	$5,318.81	$11,882.90	$6,564.09

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$3,402.00	$5,366.42	$1,964.42
Individuals	1,504.45	2,254.60	750.15
World Movement	--------	51.26	51.26
Men and Millions	--------	12.50	12.50
Literature	76.00	46.41	29.59*
Interest	17.08	26.64	9.56
Miscellaneous	32.25	2.00	30.25*
	$5,031.78	$7,759.83	$2,728.05

French Reconstruction—from October 1919 to July 1920 $1,731.80

Grand Totals for All Boards

Churches	$315,931.21	$421,443.93	$105,512.72
Sunday Schools	265,342.13	312,344.23	47,002.10
Christian Endeavor Societies	14,977.87	16,681.52	1,703.65
Individuals and Men and Millions Movement	357,214.40	427,568.28	70,353.88
Bequests	72,953.81	69,976.04	2,977.77*
Annuities	86,772.04	124,391.50	37,619.46
Interest and Rent	51,854.24	70,274.51	18,420.27
Missionary Societies and Circles	238,386.88	314,993.08	76,606.20
Children's Organizations	13,350.70	10,884.38	2,466.32*
Mission Fields and Institutions	20,966.75	19,022.79	1,943.96*
Subscriptions and Literature	22,961.08	12,408.28	10,552.80*
Miscellaneous	99,466.30	139,402.46	39,936.16
	$1,560,177.41	$1,939,391.00	$379,213.59

* Loss.

The House of Sacred Fellowship

A Score of Families Express Their Part In the Ministry of Gratitude

"WE WILL NOT FORGET"

"I AM very glad I am not forgotten, though I am a member of such a large family. We surely appreciate the work of the Board of Ministerial Relief and the offering of the churches, who will not forget us.

"With greetings to all the 'Family' and thanks to the Board, I am,"

"I often thought if I were to get in a shape that I could not get through that the Board would help me out, but I often think, 'Oh, how I only wish that I were able to help in the good cause instead of having to be helped.'"

"And yet in another way I am not surprised at anything good that the church that we represent does for such as I. It brings to my mind more fully as I no doubt have told you before how Mr. ——— answered when I said in days that are past and gone, 'I don't see what I will do for a living if you should be taken from me,' 'The church will never let you suffer.' And I believe it with my whole heart. My prayer is always that the good work may go on, which it will, and relieve many more that need help as I do. You can hardly realize what a comfort it is to know that some one somewhere is making provision for my comfort."

"THEY DO NOT FORGET"

"Your very kind letter was duly received today with check for which I am very thankful; first to our Heavenly Father and second to all who keep us from want. My prayers go up to our Father I don't know how many times a day and night for every blessing relative to His kingdom."

"Every evening just before we get ready to retire, we get that good old book—the Bible—and we get close together, and after reading a chapter, we bow in His presence, and on our petitions we bear you, and your co-laborers in the Ministerial Relief, together with all the members of the church of God, with all the subjects of our prayers before His throne. But with us, those days are past, and we can only enjoy the memory of them, and the added fact that a half dozen men are today preaching the gospel whom we persuaded to do so."

"I realize God's mercy to me in this provision that comes every month through your blessed ministry and I am very grateful. I do pray every day that His blessing may rest upon every church, and those who proclaim the gospel message, that all may be done according to His word. May His peace be with you."

"THE FELLOWSHIP COUNTED AN HONOR"

"Your most excellent letter and check is here. I love to read your kindly messages so full of hope and good cheer. I think it an honor to have a share in the brotherhood's liberality. It is so good to be remembered in our declining years."

"Yours reached me, for which I assure you I am proud to receipt. The words of cheer with my check always make me glad, yes, thrice glad. No one of our family enjoys or appreciates your letters more than I. They are a great consolation to me. I cease not to give thanks that when I thought I was about to enter the door of adversity I was met by a host of the disciples of Jesus who in the name of, and for Him, relieved me of the fears financially that burdened my heart."

"THE COMRADESHIP STILL LIVES"

"I am indeed happy this ideal, God-given day for the many tokens of His love bestowed upon me. I feel that I am greatly blessed in having fellowship with these hundreds of laborers whose lives have been spent in trying to carry out our Lord's will, in seeking to make the world better."

"Your unusually good letter containing draft from Ministerial Relief is received with joyousness and deep gratitude. Your letters mean so much in a spiritual way as the money in a material way. O, what a fellowship it has become, and what a host of us esteem it a real privilege to cry unto God for all ministers and active leaders in every department of the work."

"It is with a heart of gratitude that I acknowledge your continual remembrance of me and the long battle that I have fought for the uplift of humanity. I am praying daily for every worker in the home and foreign fields, and asking the help of the Lord for every leader."

"THE SPIRITUAL VALUE OF THIS SACRED MINISTRY"

"Your kind letter and check came to us today. The check helps to bring to us material things, but your good letters quicken and renew our spiritual lives. Our hearts cannot express to you and the good brotherhood our love and gratitude. All we can say with our hearts filled with gratitude and our eyes filled with tears of joy, 'God bless you all.'"

Mrs. McEzell, age 81, Who Came to the Havens Home Two Years Ago. She is the Wife of One of the Pioneer Preachers of Texas

"It is ever my habit to offer to the throne of grace, daily petitions for our common cause. I may not omit the special cause in which we have such personal comradeship. I am sure that your prayers ascend in behalf of the old ministers who in their age and feebleness so need them as they so rapidly gather into the great beyond.

"May the Father bless the Ministerial Relief and all who have helped to make it possible."

"I was pleasingly surprised yesterday at receiving your check. I could not but contrast this with the many, many times in years gone by when the weekly or monthly salary was seldom paid when due, and not infrequently a deficit was covered to help in the payment of some debt of lesser importance. The laxity of churches in this way works irreparable hardship to many faithful workers from whom no complaint is heard. Such hardships could not forever be hidden from their families, and in many instances the children became alienated from the church because of this injustice and some who would under other conditions have entered the ministry, turned to more pecuniary lines of work."

"THE NECESSITY OF CONTINUED AND INCREASING RESPONSE"

"I remember you, and the dear friends who are finding my living, every morning in my gratitude service. Yours in the fellowship of the gospel."

"Yours received with joy and gladness. It found me in very good health these hot July days and also the check which means all and all to me."

"Yours with check was indeed welcome, as my sickness of three months has made our expenses heavier than usual. I am able, by using a cane, to hobble across the room but still suffer much from my nervous breakdown. Don't know how nearly well I shall ever be. I thank the heavenly Father that life is still with me. We all thank you and all the donors for the help in time of need. May God bless you all."

Sufficient Compensation

SOME twelve years ago, a little girl came to one of the homes of the National Benevolent Association from a tent on river bottom. She had been neglected as a baby and as a child until she was in a "sorry condition." She was living in an environment that would have made culture, refinement and virtue an impossibility. She was growing up in ignorance, in filth and in moral danger. She remained a little while in the institution to which she was first brought and then, through its influence, found a good Christian home of her own. Today, she is a young lady of both beauty of face and of form. She has a charming personality. She is a High School graduate with ambition for higher education. She is exceedingly popular in the community in which she lives, because of her gracious consideration of others and of her willingness to please and to help. The little girl, who twelve years ago was a sight to make angels weep, is a woman today to make them rejoice. This is our compensation and it is sufficient.

Tipi-Wakan Lodge, Spring Park, Minnesota, the Assembly Grounds of the Minnesota State Convention

A New Advance in Minnesota

THE people of Minnesota have courage to watch their convictions. This especially applies with respect to the assembly and convention location. In years past they held their gatherings at Lake Minnetonka, on the grounds of another religious people. During the last year some of the braver spirits determined that they should have a place of their own.

An ideal location was found in Woolnough Inn, which in previous years was a celebrated hotel for vacationists. An option was secured which held the property until the recent convention, when $9,000 was raised. This assured this valuable location. The remaining $6,000 does not press for immediate payment, and plans are afoot to cover this during the year. The building and grounds are conservatively appraised at $40,000. A new name was at once given, Tipi-Wakan, or lodge of the Great Spirit. The more than thirty rooms, large dining room and assembly hall seating 400, provide for the needs of the gatherings. There are many conveniences and comforts not usually found in such a building.

The location is beautiful, some thirty feet above Lake Minnetonka, overlooking an expanse of several miles of water. Boating, bathing, fishing and other sports add to the attractions.

This year, in addition to the convention, and following it, was held the Young People's Training School, with an ambitious program, having college presidents and other well known and capable leaders on the faculty. Another religious body is using the property for their meeting at a good rental. From the very beginning Tipi-Wakan will be used for the whole season in a most valuable way.

The wisdom and courage of our brethren to the north afford in this adventure a worthy example which others in states where our churches are stronger might well heed.

F. E. SMITH.

Minnesota State Convention

THE Fifty-ninth Annual Convention of the Minnesota Christian Missionary Society was held at the new convention grounds, "Tipi-Wakan," Spring Park, Minnesota, from June 28 to July 4. The new grounds and hotel, with its splendid accommodations, were a great delight to all who attended. After one year of convention in the city, all were glad to get back to the lake shore for the annual meeting. The convention was one of the best, if not the best, the State Society has ever held. Throughout the whole week there was an irresistible spirit of fellowship; a steadfast purpose to advance the Kingdom of Christ; and a perfect harmony and unity of thought and action on all matters considered.

The registration did not quite equal the totals of the past two years. One hundred fifty-six voluntarily registered, and forty others were added to the roll, making a total of one hundred ninety-six. It is estimated, however, that at least fifty others attended various sessions, which would bring the total attendance to nearly two hundred fifty. The Committee on Credentials reported one hundred ten members and accredited delegates.

The program was unusually good. We have not space to comment on every item of the program, though every speaker and address is worthy of mention. However, a few of the new features of the program should be specially noted. The expert Bible school instruction by Paul B. Rains was of great interest and value. The presentation of the United Christian Missionary Society by a team composed of Grant K. Lewis, F. E. Smith, Paul B. Rains and Mrs. Ellie K. Payne was most informing and helpful. The team discussed the Society under these heads: 1. Its history and organization; 2. Its fields; 3. Its finances. The work of the team was a splendid contribution to the program. The inspirational addresses of Wm. F. Rothenburger of Springfield, Illinois, maintained the high standard set in previous conventions. In former years our conventions have had some great speakers, but none have surpassed Mr. Rothenburger in the greatness of the messages or the manner of their delivery. His inspiring optimism and his genial personality were a blessing to the convention. The special addresses of A. D. Harmon and D. O. Cunningham also were of a high order.

The convention reached high tide on Woman's Day. The women had the greatest meeting that has been held in the history of their work in the State. The presence of Mrs. Ellie K. Payne added greatly to the pleasure of this and other sessions of the convention.

The convention reports were the best that have ever been presented. Development and increase has been marked in nearly every phase of the work. We have cause for much joy over the work of the year, and for much hope for the year just before us.

M. M. MOSS, *State Secretary.*

Second Annual Young People's Training School

THE Second Annual Young People's Training School, under the direction of the Young People's Department of the Minnesota Christian Missionary Society, was held from July 5 to 12 at the Minnesota Christian Assembly Grounds, "Tipi-Wakan," Spring Park, Minnesota. In every respect the school far exceeded expectations.

Fifty-seven regular students were registered, most of them remaining for the entire eight days. Students were present from South Dakota, Iowa, Nebraska, Wisconsin, Michigan, Canada and Minnesota. Seventeen served on the faculty, as follows: Mr. J. S. Leavitt, President of the School and Dean of Faculty; Dr. Arthur Holmes, President of Drake University; Dr. A. D. Harmon, President of Cotner College; D. O. Cunningham, National Recruiting Secretary of United Christian Missionary Society; G. S. Bennett, Minister Portland Avenue Church of Christ, Minneapolis; S. G. Fisher, Minister Christian Church, Muncie, Indiana; Paul B. Rains, Bible School Superintendent, Northern District; M. M. Moss, State Secretary, Minnesota; Mr. Clarence C. Hamilton, Field Manager of Christian Endeavor World; Frank S. Bartlett, Minister Minnehaha Church, Minneapolis; Mr. W. F. Chambers, Boys' Secretary, Minneapolis M. C. A.; Ada L. Forster, Regional Secretary Woman's Work, Minnesota; Mrs. A. D. Harmon, Dean of Women, Cotner College; Mrs. Trafford Jayne, National Secretary of Young People's Work of the Congregational Church; Miss Laurel Morrison, Secretary of Christian Endeavor Work of Twin City District; Miss Lorna Tuttle, pianist; Mrs. Verne Crowl, secretary of faculty.

Twelve classes were conducted throughout the school as follows:

1. "God's Call to a Life Work."
2. "Knights of the New Crusade."
3. "Serving the Neighborhood."
4. "Christians Only."
5. "The Social Program of Jesus."
6. "The Bible and Missions.
7. "The Loyalty Campaign."
8. "How to Hold the Boy."
9. "Personal Evangelism."
10. "Teacher Training."
11. "Juniors at Work."
12. "Christian Endeavor Methods."

The spirit of the school was wonderful. President Holmes said he had been in many Young Men's Christian Association and other conferences, some of them large, and that he had never seen a finer or more intense spirit developed in any conference. Proof of this lies in the fact that on decision night nineteen splendid young people responded to the appeal of D. O. Couningham to give their lives in definite service to Christ. This was a thrilling service and deeply stirred the hearts of every one present. To have one-third of the students in the conference volunteer for Life Service is a most notable achievement.

The recreation, sports and stunts were a constant delight. There was something new and interesting doing all the time during the recreation hours. Croquet, baseball, athletics, hiking, boating and bathing were the chief diversions.

The faculty and student body were unanimous and unreserved in their praise of the school and the conference grounds. Various persons who have visited other assembly grounds declare emphatically that no other such place in America surpasses, in beauty, comfort, adaptability and accessibility, our convention grounds, "Tipi-Wakan," Spring Park, Minnesota.

The value of this school to the state and the brotherhood cannot be estimated. Already the school in its two sessions has produced twenty-seven volunteers for Life Service. It is destined to become, in future years, a great recruiting station.

M. M. Moss, *State Secretary.*

Saskatchewan Convention

THE twelfth annual missionary convention of Disciples of Christ in Saskatchewan was held on July 1 and 2 in the newly-acquired church building in the city of Regina, the capital of Saskatchewan. Fifty delegates, representing all but one of the churches and many "scattered" disciples, were registered.

The church building, just purchased, with the aid of a loan of $10,000 from the Board of Church Extension, was the admiration of everyone who came. A handsome new pulpit, the product of the skill of W. G. Jamieson, of Saskatoon, adorned the platform. The organ used was loaned to the convention by Mr. Ribble and his wife, who are members of the Baptist congregation which formerly worshipped in the building. These good friends also subscribed $100 toward the budget adopted during the convention. The church friends at Zealandia have contributed to the Regina work a splendid chapel organ and a supply of hymn books. When the new missionary pastor, who is being sent out by the American Christian Missionary Society, to undertake this extremely important missionary work in Regina, comes upon the field he will have practically every convenience in building and equipment to aid him in leading the new congregation into the best of growth and service.

Friends from outside the province who attended the convention were G. W. Muckley and J. S. Mill of Kansas City, Miss Daisy June Trout of Indianapolis, Dr. A. N. Simpson of Norwalk, Iowa, and Dr. Mary B. Cornelius of Winnipeg, Manitoba. The three first named constituted a "team" which brought us a series of very helpful and informing addresses concerning the fields and the work of the United Christian Missionary Society. The messages brought by Dr. Cornelius and Dr. Simpson were also very helpful and greatly appreciated; for, like their Master, these two good friends work for the betterment of both body and soul.

The first session of the convention was the first service of any kind we have held in the building, and it was therefore both by request and design that the splendid convention sermon delivered by Mr. Muckley was in the nature of a fresh dedication of the building to the service and the glory of our Lord and Master, Jesus Christ. This fine sermon prepared our hearts and minds for the Communion Service immediately following, led by Mr. Mill, and in which we were all made to be so sensible of the presence and the blessing of God.

This convention marks an epoch in the history of our provincial missionary society, because of the adoption of the new constitution. The old constitution had become quite out of date, especially since the incorporation of the Society in the fall of 1918. The new constitution calls for the election of an equal number of men and women on the Board of Managers and seeks to strengthen in several ways all the missionary work being done by our people in Saskatchewan.

At the close of the last session of the convention, when the treasurer gave a summary of the Society's financial obligations amounting approximately to $1,500 for the ensuing year, it was decided to adopt a budget of at least $3,500, the extra $2,000 to be used to provide as early as possible a parsonage for the Regina church. Subscriptions were then called for and in a short time pledges amounting to $3,400 were received, $1,100 of which was conditioned upon there being secured two additional gifts of $500 each. If these are secured, and it is entirely probable that they will be, the budget will be oversubscribed by $900 and the parsonage assured. The crop prospects within the province are very good this year and if the harvest is as bountiful as at present it promises to be, it is quite likely that Saskatchewan will raise this year nearly if not quite $5,000 for provincial work. This will be possible only by the fine consecration and real sacrifice upon the part of those who pledged, and this result will far surpass the best efforts of any previous year. It is not at all too much to say that the heroic giving, as seen in this convention, was called forth in no small measure by the missionary effort being made in Saskatchewan by the American Christian Missionary Society and the Board of Church Extension.

Wm. G. Kitchen, *Secretary.*

Texas Convention Goes Forward

THE Convention of the Texas brethren took their chairman, Will H. Evans, at his word, when he appealed to them in the opening address to "Go Forward." Encouraged by an unusually large attendance, considering that Galveston is far from the center, and guided by that accustomed Texas spirit of thrashing it out candidly but keep loving each other all the time, the brethren made several forward moves.

The most notable was the adoption of a charter both for the convention itself and also for the State Mission Board. This straightened out some of the incongruous relations due to slow growth of the years, and made it possible for the several departments of the work to function in a united way. The chartering of the Mission Board is preparatory to the acquiring of endowment, which Superintendent J. B. Holmes has been for some time talking, and for which there is good prospect.

Another enthusing move was the announcement of President Waits that nearly $500,000 had already been promised toward a million dollars for the endowment of Texas Christian University and the Brite College of the Bible. Andrew Sherly started it with $100,000, and Dave Reed was present to announce $25,000, with more to come from the Reed family. Other sums were in sight, but the names not announced.

The school of evangelists conducted by the state Board preceding the Convention was voted a success and announced to be repeated next year. The next convention goes to Wichita Falls.

The Building of the Woodward, Oklahoma, Church

LADIES and Gentlemen: Meet about 175 members of the First Christian Sunday school of Woodward, Oklahoma, assembled on a hot Sunday morning outside their new Sunday school plant dedicated December 14, 1919, by Geo. L. Snively. If the request for this picture had come before hot vacation time you might see nearly twice as many faces.

We want most that you see the building anyway, and it will prove that there must be a bunch of "live ones" behind such a victory in war times. It will not seem much to you of the old, thickly settled and wealthy regions, but out here, where we are just out of pioneer days, it is something to be proud of. The history of this congregation reads like that of yours. However recent, it is ever the same. The faithful few who cannot be satisfied without a church home for those who would be Christians only. In 1902, some Texans, who had known H. M. Bandy there, had him come and with difficulty he found a place to preach three sermons, then the church was suddenly needed for other purposes. In September of the same year R. M. Smedley preached in the Probate Court room and on the 28th organized a church with twenty-two charter members, eight of whom remain. For two years the little band met wherever they could with preaching on rare occasions. Then E. S. McKinney, fresh from Texas Christian University, began his patient and faithful ministry of several years, during which time the congregation began to round into the semblance of an organization. In November, 1905, the first house was dedicated by J. M. Monroe, then secretary of Oklahoma Missionary Society. Three successful meetings conducted by E. V. Spicer, F. C. Trimble and John A. Stevens during the next three years brought the congregation up to a place among the religous organizations of the community. Then for several years there was no appreciable advance.

Of course, locally, there were several "immortals," mostly Mothers of Israel, to whom laurels belong, but the writer is not sufficiently informed to do them all justice. But the name of one true friend of this people, during those good days of persecution, toils and sacrifices, is quite well known to many. Because he is an exception, the "old-timers" love to tell his loyalty and how it means everything in those days. The church affiliation of prominent newcomers is always a matter of concern to small communities and Woodward was to have a new land-office man. On the first Sunday morning after his arrival late in the week, one of the brethren shouldered an armfull of kindling, picked up a hod of coal and started for the hall, leaving his good wife to bring the communion basket when the fire had been kindled. A rather distinguished looking stranger was already standing outside the humble door who introduced himself as "Dick T. Morgan, the Land-Office Man." He became at once a main stay, elder, Sunday school superintendent, leader in public worship, depended upon in all things. So it has been from then until now with Dick T. Morgan and his equally devoted wife. Though now our Congressman, residing principally in Washington, they are yet second to none in their constant support of this congregation. He said to the writer soon after the present ministry began, "We cannot do much more now than pay, but do not hesitate to call on us for our part." Though as president of the Oklahoma Christian Missionary Society and as a prominent man in public life he had been called upon to help build many churches, when we wired him our largest gift for dedication day, he wired back a like amount.

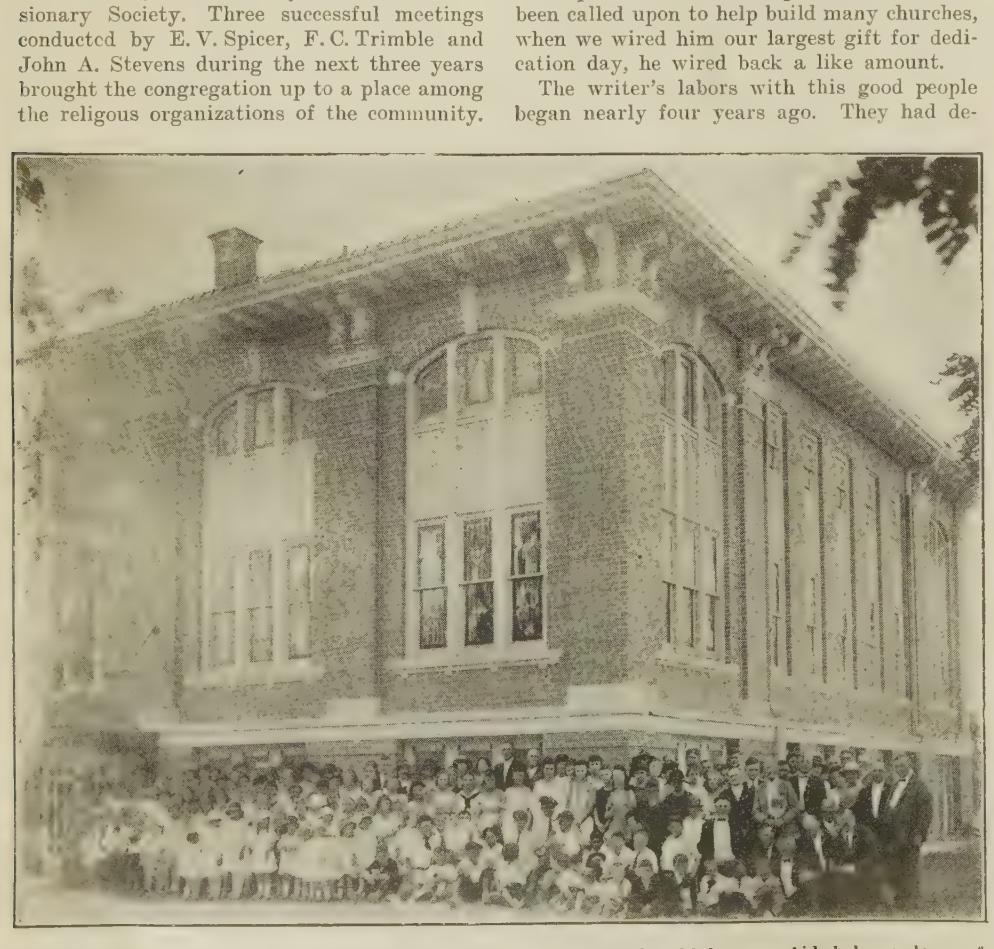
The writer's labors with this good people began nearly four years ago. They had determined upon a more aggressive policy. They would get the best preacher they could and pay a living wage. Through a boyhood friendship C. C. Hill of Roswell, New Mexico, was called to the work and during his brief stay inspired them with great hopes. But the trouble which sent him to Roswell threatened him here so he could not stay. He left with a sad heart after securing as his successor the writer, his son in the gospel. They increased the minister's salary $500, then $300 more, again the next year $400. The effect of this policy on the congregation, together with the growth of Woodward into the best town in all this section, made it evident that the time had come for a forward move. The building was no longer adequate. A shift in the center of the town's interests called for a new location. Good sites were few and high and war-time conditions seemed to deny our heart's desire. But after a year's preaching and much personal persuasion that we must not lose our opportunity, we started by purchasing the best corner available, five blocks east and two south of the old location, in the center of a circle made up of the high school, Baptist church, city auditorium, Carnegie library, Methodist and Presbyterian churches.

Then we began buying material, paying as it was delivered, and burned the bridge behind by selling our church property to the United Brethren congregation. Plans were drawn by Schueler of Wichita, an experienced church builder was employed by the day and the preacher was elected general superintendent.

It took lots of money for us to put this $28,000 Sunday school job over. We realized $3,250 from sale of our property. The congregation paid in $8,250 during building operations. Friends in Woodward contributed $4,000. We were encouraged in all this by the promise of help from the Board of Church Extension. When adding up bills on the blackboard, we would put $7,500 among our assets. Without that it could not have been figured out. And toward the end, when our last resources had been exhausted (we had paid cash all the way) and final deliveries called for many large payments, we went to four bankers with our Church Extension promise and secured the $7,500 in advance and paid up our pressing claims. Following dedication $5,000 cash came in and good pledges remaining make it possible for us to repay the Church Extension treasury in two years.

And we are somebody in Woodward now. Many substantial men have recently been added, our audiences have increased, and despite the long succession of stormy Sundays following an influenza scare, both covering the period from dedication to vacation, our Sunday school has grown, and even now we are having a better attendance than before even on red letter days. It takes heroic giving for a small congregation, none wealthy in this short grass country, to pay $8,000 a year into a building fund for four successive years, and keep up a good-sized current expense fund. But soon, by the blessing of God there shall be a strong church of plain Christians in Woodward to help further the interests of our great Brotherhood and we surely will be generous in our support of Church Extension. J. F. QUISENBERRY.

[Note: This article was received prior to the death of Mr. Morgan.—The Editors.]



Sunday School Plant of the First Christian Church, Woodward, Oklahoma. Aided by a loan of $7,500 from the Board of Church Extension.

Notes and News

The National Benevolent Association has had an exceptionally good year in annuity gifts. Its annuity department has grown steadily in popularity. The nature of its work, the absolute security of its bonds makes it a most desirable investment.

C. E. Robinson: The latter part of May has been marked by many farewell meetings for Mr. and Mrs. William H. Erskine. They have served their second term in Japan and are going home on furlough. They have greatly endeared themselves to the Japanese people in Osaka.

J. C. Ogden, Batang: Since moving into our own building the attendance at the Women's Sunday school class has increased. We have a nice quiet room and a much better room than we had on the street in the former building. The orphans have all been well during the month.

W. H. Edwards, Bolenge, Africa: We reached Perth, Scotland, yesterday morning after being fully six weeks on the way. We are all well and are glad to be at this place. We hope to make Perth our headquarters until August 14, when we hope to cross to the United States.

Uruguay plans to be dry in eight years. A bill has been introduced in the chamber of deputies providing for gradually prohibiting the manufacture, sale and importation of distilled liquors, wines, beers and cider, so that complete prohibition would be reached in eight years.

Roderick A. MacLeod, Batang: The Lord is prospering the work in Batang. Many have asked for baptism and are being instructed more fully. The young man who is being trained for the work of an evangelist is full of promise. The members of the church continue to grow in the knowledge of the Lord.

"When the American people see, as we have seen, the reclamation prohibition has wrought among thousands and thousands of men throughout the United States, there will be absolutely no disposition to return to the recognition of alcoholic beverages," says Major Edward B. Underwood of the Salvation Army of New York.

Legislation making all Mexico "dry" is being prepared for presentation to the next congress at the office of Provisional President De la Huerta, says the newspaper *El Universal*. "The provisional president has decided on this step," said the newspaper, "as a means of accomplishing the regeneration of the Indian and half-breed races, which are great consumers of alcohol."

At the China convention it was thought that Miss McCallum should go to Nantungchow to open a girls' school there a year or two from now. An inexperienced teacher cannot open a school. The Mission thought that Miss McCallum was the only one to go. Miss Vautrin is needed in Ginling College, and Miss Collins cannot well leave Luchowfu. I do not want Miss McCallum to leave, but for the good of the work this seems to be the best thing to do. We are going to have Miss Rose Garrett here next year. If Mrs. Butchart returns she will be a fine help. She is a splendid woman and very capable. I still hope that our school will not suffer. If we get the teachers we need Miss McCallum can go to Nantungchow as soon as she returns from her furlough.

The missionaries in the Philippines and in Africa are asking for cash registers. Many hours are consumed every week in making hundreds of payments and in keeping accurate accounts of the same. The missionaries suggest that perhaps some friends of the work would be willing to assist by supplying this need. A cash register is equal in value to that of a native helper.

The newly acquired Home for the Aged at Marion, Indiana, is fortunate in having been able to secure the services of Mr. and Mrs. E. C. Caffee as superintendent and matron. Mr. Caffee has been for years one of the elders of the church at Marion. They have offered themselves to the work of the home because of their deep interest in its ministry to the aged.

Dr. Louis F. Jaggard, Monieka: We have been away from the station most of the time since January 1 on much needed preaching tours. I hope soon to be able to get the temporary mud wards ready so that I can do some operating. Just now I am feeling fine. I had some trouble last summer, but apparently I have gotten better. The rest of the missionaries are in fairly good health.

W. M. Hardy, Batang: I returned to Batang on February 4, and have taken over the medical work. During the month eighteen new patients were registered in the dispensary. The total dispensary treatments numbered 197. There was one operation under general anaesthetic. During the last half of the month I have studied Tibetan about two hours a day.

Mrs. Esther MacLeod, Batang: We are all well and busy here. We feel that we are being blessed continually in our work. It has given us new life and inspiration to have the Hardys back with us and to see them entering into the work with such zeal and enthusiasm. I am studying the Tibetan language as usual, both the colloquial and the standard. Each Sunday I teach a class of Tibetan girls.

Mrs. W. W. Hume, State President of the Christian Woman's Board of Missions of West Virginia, and Mrs. T. E. Combs, of Beckley, West Virginia, have remembered the work which Dr. Mary McGavran is doing with a gift of seventy-five dollars. They say that Dr. McGavran is a native of their little mountain state, and want her to know that they are thinking of her and praying for her in the great work which she has chosen.

Miss Emma A. Lyon, Nanking, China: We have more pupils in the girls' school than ever before. We haven't room enough, so have had to turn quite a number away. If we had the buildings we could have 200 pupils and would need only a very few more teachers than we have now. The first thing is to have more land, then a new building. This year we have 156 pupils in the school. Some came from Java, some from Shanghai, Chuchow, Wuhu, Nantungchow, Shantung, Tientsin, Chinkiang, Canton, Nanking, and a number of small towns north of the river. We were very happy on Easter Sunday to have eleven of our girls baptized. They are very fine girls; two of them are from Java. It is well for the friends at home to know that our school is 75 per cent self-supporting. We have a few trained Chinese teachers and they are a great help to us here.

Alan Chester, in the *Sunday Pictorial* of London, says, that unless there is a change in tendencies England will inevitably go dry. He predicts, "The first victories will come in the north. Next Wales will secure a local veto measure. Ireland, to the surprise of many of its friends, has shown both in the north and in the south a local veto will be-

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Joseph A. Serena, President, Fulton, Mo.

come an adopted principle there under home rule. The trade here is following the same defensive tactics employed by the American trade with the same result—defeat."

Mr. Boyd Keith, the treasurer of the Juliette Fowler Christian Home at Dallas, Texas, reports that the work of completing the Children's Building is drawing rapidly to a close. He expects to be able to open and dedicate the finished building at an early date. It has a capacity of something over one hundred. It will be one of the most complete buildings of its kind in the country. Mr. Keith is dreaming of other good things for the unfortunate.

S. W. Hutton, Southwestern Bible School superintendent, writes: Thirty-four schools of methods have been conducted in the southwest (Texas, Arkansas and Louisiana during the last five and one-half years, enrolling 1,881 from 440 Bible schools and graduating 650 leaders. This enrollment shows 201 ministers, 93 superintendents, 120 departmental superintendents, 135 other officers, 693 teachers and 603 pupils. This is one angle of advance upon the problem of trained leadership.

Mrs. F. E. Harner, Harda, India: I have continued the English Sunday school throughout January, February and March. We opened our collection boxes in February and sent Rs. 11 to the Bible Society and Rs. 15 to Dr. Barnardo's homes. The boys and girls enjoy the Sunday school papers that are sent by the High Street Sunday school in South Carolina. These are practically all the good reading matter these children get. I have been teaching one of the classes of the woman's reading course throughout the three months.

Charles P. Hedges, Monieka: I have not done much else in the month but work on our new house. We lack about 1,000 mats to complete the roof. We have the floor laid in two rooms and in half of another. I made three visits to our neighboring villages and I have preached twice in the Sunday morning service and twice at the Sunday evening service. The inquirers enrolled number seventy-two. The offering for the month amounted to 170.60 francs. Backsliders numbered thirty-three.

Dr. Mary McGavran, Damoh, India: Last month was a splendid one in the work. Only once in our history have we had as many patients and the interest has been good and the workers happy. This year we spend our vacations in Cashmir with Miss Vance and a party of young people. I am to stop in Bina on the way to see some sick people. We leave Bina at 7 in the evening, May 8, and in a week we hope to be in Shrinagar in our two houseboats. Mr. and Mrs. Benlehr will be in Damoh alone for the hot weather. This will be Mrs. Benlehr's first hot season on the plains for many years. She is enjoying her experience very much. Her hobby is birds' nests.

The headquarters office of the National Benevolent Association was recently honored with a visit from A. R. Liverett, pastor of the First Church at Walla Walla, Washington, and secretary of the board of managers of the Northwestern Christian Home for the

Aged. Mr. Liverett stated that there are forty applicants on the waiting list of the Northwestern Home. He insists that the capacity of that home must be doubled at once and that $50,000 will be necessary to do it. He thinks the money is in the Northwest for the asking.

The Central Board of the National Benevolent Association at a recent meeting decided to begin work without delay on the newly acquired property at Jacksonville, Florida. An earnest effort will be made to have this home ready and open by the Christmas holidays. The Association is spurred on in its efforts to put this building into commission at once because of the large number of applicants now on its waiting list. One good minister writing about it said, "It would be little short of a crime not to open this home for the aged before cold weather."

Word has been received by the American Council of the Nyasaland Mission of Central Africa, 153 Institute Place, Chicago, that Dr. Andrew C. Murray, general secretary of that society has sailed from Cape Town for the United States, stopping off in England, and expects to arrive in New York City about August 1, for the purpose of touring the United States and Canada, visiting Summer Bible Conferences, Bible schools and churches, for a period of three or four months, and looking forward to the possibility of opening the unoccupied Portuguese territory to missionary effort.

Dr. C. C. Drummond, Harda: I am glad to have plenty of work. This morning on my way to the hospital I visited four patients. One of these was a Mohammedan and one a Hindu. Then a man came and asked me to go and see a patient about a mile and a half south of the town, so I went. When I got back to the hospital I found a man there calling for me to see a patient a mile north of town, so I went there and saw the patient. As there are a number of people living in temporary quarters nearby I was called to see six other patients. I started out this morning before seven and returned at noon.

Herbert Swanson, Vigan, Philippine Islands: Our local convention of workers and members was held at St. Tomas, one of our strong churches back of Vigan, for two days. I gave a stereopticon sermon to more than four hundred people with four baptisms as a direct result, and fifteen additions within a week after that. We have had over sixty additions at St. Tomas since January 1, 1920. Also we have succeeded in starting three new churches, one with about forty members, all new, and in a barrio of Sinait where no Protestant church work was done before. The Every-Member Canvass was a success at Vigan for the third year. The pledges amounted to about $350, which, with the loose offerings, will still keep us on the self-supporting list, though the pastor's salary had to be raised again. About 90 per cent of last year's pledges have been collected and some more are still coming in.

C. E. Robinson, Osaka, Japan: Special meetings were held this month at Tamabe and also at Kizugawa. The attendance at both places was good. A few inquirers were enrolled. Teranishi San, pastor of the Hongo

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ST. LOUIS, MISSOURI

Church, in Tokyo, made a preaching tour to the Osaka district in April and studied the methods of some of Osaka's independent teachers. The workers in Osaka were happy to have Mr. and Mrs. Doan with them during the first three weeks of April. Mr. Doan made several helpful addresses to the Japanese, preached at the service for Britishers and Americans on Sunday afternoon, and gave a very stirring address before the Central Japan's missionary service on Monday afternoon.

April is the month when the school year in Japan begins. Christy Institute and both kindergartens are full to overflowing. At the Osaka Higher Commercial School, where I assist in teaching, there were three hundred applicants for admission, but only room for two hundred.

Fay E. Livengood, Jubbulpore, India: I am to take up full work in the Bible college the first of July. I am to teach preaching, church history, theology, New Testament Introduction and Mohammedanism. Part of the courses will be in Hindi and part in English. I am getting now so that I can express myself in Hindi and can understand most that I hear. We have some fine young men in the Bible College and I have enjoyed my work with them very much in the past half year. We have appreciated the association with our fellow missionaries and the many helpful suggestions they have been able to give.

Early in the month I took my third Hindi examination. I took over Mr. Grainger's classes in the Bible College most of the month, thus leaving him free to audit the Mission accounts. A couple of weeks ago I was asked to give an address before the students' club in Jubbulpore. There was a good attendance and afterward I met some of the students.

J. E. Moody, Bilaspur, India: Since my last report one family has gone back into caste. I have baptized ten during the month and others are ready. The schools are in good condition. The boys' school passed the highest average in the district. Our great problem in the villages is how to meet the child-marriage problem. The people feel that they must make arrangements for their children before they are ten years of age. The earlier the arrangements, the happier they are. The young people do not begin living together before they are twelve or fourteen years old. Because we discourage early marriage and do not allow the Christians to sell their daughters, some of them go back into caste. The family mentioned has one son, ten years old. They could not find a Christian girl to marry him so they went back into caste. This family was much helped by the misisonaries. They have now borrowed one hundred rupees and have paid sixty rupees for rice for the purchase of a Hindu girl and the wedding feast.

Dr. C. C. Drummond, Harda: New cases 787; in-patients, 8; treatments, 1,486; operations, 28; visits to homes, 129. Our work continues to be affected by the prevalence of the plague in town and district. However the last case of plague occurred about the middle of the month and soon after that people commenced to return to their homes. By the end of the month the greater portion of the people were back and the town assumed its normal condition. In the early part of the month I conducted an evangelistic campaign making a special effort to reach Hindus and Mohammedans. We had good meetings. In addition to my other duties I performed a marriage ceremony.

Miss Mary L. Clarke, Kulpahar: Daily instruction in the Bible has told on many who came in during the recent famine. To day at their own request twenty-one were baptized; two of these came from Mohammedanism and nineteen from caste. In the early part of the month one of the oldest members of the home died. She was blind but she could read the Bible for the blind and she taught the gospel to a number of our women.

Today a young widow with a boy two and a half years old was married to a widower with two little girls. The children were too dear for anything. The little boy was happy to have a father and sisters all at once, and the little girls clung to their mother as if they had known her all their lives, and the little boy was a delightful possession to them. He did look well in his green and gold cap and new clothes. We are happy to have Dr. Dill all our own. Our women and girls can now be treated as they could not be treated by a visiting doctor. During the past four months we had several weddings.

F. E. Harnar, Harda, India: The government inspector visited the high school in January. His notes are very satisfactory. Miss Mary Campbell, the temperance worker, visited us and gave a very interesting lecture to both Christians and non-Christians. This visit was a great help to our new temperance organization, and about ninety non-Christians signed the pledge.

Under the auspices of the School Board League of Honor an organization has been formed with the purpose of helping poor boys to get an education by assisting in paying fees and supplying textbooks to those who cannot afford to buy their own.

On the whole our health is keeping good. I had a week of influenza and did not enjoy it at all. It is quite prevalent around here again, but not in such a severe form as last year. One of our newspapers has stated that one siege of influenza, lasting only a few months, claimed twice as many victims as the plague has claimed in the last twenty one years. These figures are for the Central

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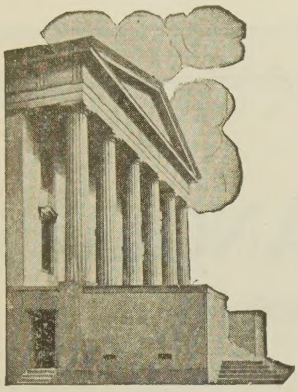

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provinces. The influenza took off five and one-half per cent of the population, or about one million lives.

Herbert Smith, Lotumbe, Africa: The big event of the month was the Annual Conference. The Oregon had to make two trips to bring the missionaries. Dr. and Mrs. Haggard arrived by canoe. They had been itinerating in the field between Monieka and Lotumbe. It was a happy conference. There was splendid fellowship. We did not agree on everything, but the debates were conducted in the finest spirit possible. Each one seemed to be trying to find the right word and phrase which would not detract from the harmony of the conference. The school work at Lotumbe has been progressing during the month —more boys that we can accommodate. We could have two hundred boys in the boarding school if we were prepared to take them.

One evangelist and the wives of two evangelists died in the month. Very few of our people live to be really old. Our evangelists expose themselves a great deal on preaching tours. This frequently shortens their lives. There have been two calls during the month for itinerations. These would take about six weeks to accomplish. Quite a number of inquirers are reported waiting for baptism. It may be possible to make these tours sometime in the summer dry season.

Irma Josephine Frymire arrived on the sixth of March.

Miss Edith Eberle, Laoag, Philippine Islands: I had a most delightful experience in Manila just before the convention. I was invited to have part in a Young Women's Conference at San Fernando. It was held simultaneously with the Young Men's Conference in Baguio. This is the second year for Girls' Conference, but the attendance was more than double that of last year; we had over sixty girls. There were many American women there as class leaders and lecturers, and our fellowship with one another was delightful and helpful. The fellowship with our girls was most pleasant and close, too. I had a daily class in mission study. We had Bible study classes, mission studies, two daily platform lectures, recreation periods, stunt day, socials—well, a conference patterned after a summer Young Women's Christian Association conference at home. It meant so much to the girls and resulted in a deepening of spiritual life and purpose of many and decisions for Christ with others. We had an excursion to Baguio and I was one of the chaperons for the trip. I was the only one of the three chaperons who had been to Baguio, and as there were two big trucks, packed with 50 girls bound to see Baguio in one day, I felt a rather heavy responsibility, but I do so love to do things for and with girls, so I think I enjoyed it as much as any, and it was a happy day for all.

The Institute held at Luchowfu recently had an attendance of forty-five Chinese women. These registered as for a regular school, and there were ten morning classes for Bible study and three hours of music and general lectures in the afternoon. One of the latter was a series dealing with social problems which are met daily—slavery, gambling, wine drinking, summer diseases, first aid, and home nursing. This was the third annual Institute and the best of the three. One class was of candidates for baptism, and all

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"Please send to our school 50 additional copies of **The Front Rank.** We do not have enough to go round and some of the folks are disappointed in not getting a copy." Each family in the school should have a copy every Sunday.

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WHY?

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Quoting The Front Rank:

Sunday school exchanges are clipping freely from our pages. Superintendents are reading worthwhile articles from it to their people. Leading Sunday school workers advise that "You can count on **The Front Rank** programs and suggestions of methods to be reliable."

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The one who first thought of using **The Front Rank** as a "reminder" by sending a marked copy to the absentee, rendered a real service. The recipient of that "reminder" cannot help but feel a glow of warmth for the class. He will read the paper with his class in mind.

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The Front Rank may be the only religious journal that enters many homes. It is a wise Superintendent and a wise Pastor whose concern for their people is sufficient to provide this journal for all the homes. Include as many copies in your next order for supplies as you have families in the Sunday school.

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six members were baptized at the end of the course. Five school girls were also baptized.

G. W. Sarvis: I have been absent from Chuchow on a trip to several country stations during a considerable portion of the month. There were two or three very significant facts apparent on the trip. The first was that everywhere the attendance at mission schools is increasing. Poor as our schools are in many cases, they are much better on the average than the Chinese private and government schools. In spite of the fact that we charge tuition and the government schools do not, our schools continue to gain. Another fact that was impressed upon me in many ways is that the foreigner, particularly the American, is no longer hated and feared by the Chinese country people in this part of China, but is looked upon with rather cordial curiosity and some envy. The epithet "foreign devil" was used very infrequently on this trip, and very rarely did I see even a little child who showed any special fear of the foreigner.

Politically, China is just now in as hopeless a state as she has been since the revolution in 1911. The North and South are still divided, and people are losing interest in national politics. On the other hand, the student movement against Japan will probably do something to stimulate Chinese nationalism. This student movement is one of the most significant facts in recent Chinese history. It is in some cases taking a definite Bolshevist turn. The future of China, like that of the rest of the world, can best be described by an interrogation point.

The foster mother of one of the babies, recently taken from the Christian Orphans' Home, St. Louis, writes as follows: My dear Mrs. Brown: I feel I have waited too long now to tell you of our new-found happiness. Our baby seems too perfect—so full of fun, still so good, and prettier each day. She was wonderfully trained and I am trying hard to keep her so. My husband was perfectly delighted and it took just one day for my mother to be perfectly foolish over her. Now what is the next step toward making her our own? I haven't had any trouble with her at all and she is getting roses in her cheeks."

"Moulton, Iowa, May 28, 1920.
"B. L. Smith, Moberly:

"Dear little Billie passed away at 12 m. yesterday. Funeral at 2:30 Saturday at the Christian church here. Interment at Moulton. Your brother in sorrow,

"W. H. WILSON."

The above notice of the death of little Billie shows how our ministers feel toward the children from the home who are placed in their midst. The foster father made a special trip to the Home to tell in detail of the going of the going of Billie. He was heart broken. The death of this child cast a gloom over the entire town of Moberly. Many messages have been received from the various friends of this little fellow at the Home. Billy was taken from the Home in 1915 and placed in the home of foster parents in Moberly, where he lived until recently. He was taken sick on the 25th and passed away on the 27th. At the time of his death he was living in Moulton, Iowa, but friends in Moberly were notified and several attended the funeral from that place. Little Billy was brought up in the church in Moberly and was a great favorite with the entire town. Many beautiful floral offerings were sent by his friends.

Change, Change, Change!

(Continued from Page 1)

consented to succeed her as Associate Editor of WORLD CALL.

Mrs. Johnson

Mrs. Johnson's name became familiar to the readers of WORLD CALL during its early months when she was using the magazine to communicate with the Circle girls, of whom she was national superintendent. She did not stop with filling her space in the magazine, but helped in the office when the work was heavy and gave us valuable counsel in planning the magazine. She was one of WORLD CALL'S keenest critics and stanchest friends from the first. Sometimes she would say, "Well, I don't know why I should be worrying so about these things!" Perhaps she can see now.

Mrs. Johnson has had fourfold preparation for this task. From her infancy the affairs of the Kingdom of God have been the supreme interest of the home of Professor Frederick Treudley, of Athens, Ohio. When her husband's Y. M. C. A. service called him to the Near East during the war, she threw herself into the work of the Christian Woman's Board of Missions with equal devotion. After the war ended it was thought safe for her to join him and there she paid the supreme price of Christian discipline when he was slain by the Turks in Syria. She is a graduate of the University of Michigan and so has the intellectual equipment to render the service which her heart would now give to God and humanity.

Miss Haffield

Even when Miss Bertha A. Haffield succeeded Miss Trout as Circulation Manager of WORLD CALL the doctors warned her that she was jeopardizing her life in continuing such heavy work. But there seemed to be no one else who could take up the work, and so she kept on as heroically as any soldier ever risked his life for a cause. Subscribers, ministers and officers of women's missionary socities, whose correspondence has permitted them to know Miss Haffield as the soul of honor and a model of cheerful, self-forgetting courtesy, never suspected that she wrote those clear, considerate letters with her own hands, frequently while suffering intensely.

Mr. Allen

She had expected to continue in the new office until November, but we did not dare to ask so much, and after September 1, Mr. John W. Allen, well known to the brotherhood as Treasurer of the Men and Millions Movement, under whose auspices WORLD CALL has been published from the first, will combine the office of Business Manager of the magazine with that which he has held and which has made him familiar with the affairs of the publication. Advertising as well as circulation will come under his care, since Mr. Eastwood's time is all required in the editorial office.

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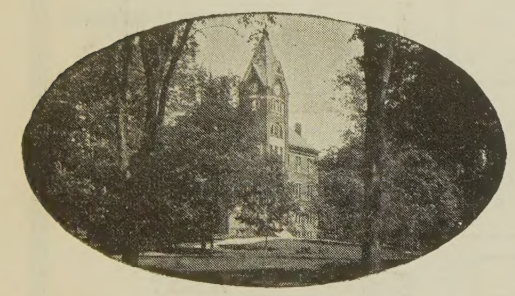
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